

SAMA VEDA

VOLUME III

Chapters 29-39

Mantra by Swamiji

and English Transliteration and Translation



U.S. GOVERNMENT PRINTING OFFICE

Washington

Printed at the Government Press

Copyright 1954 by the Government

SĀMA VEDA

सामवेद

(English translation of Mantras with
Sanskrit text and transliteration)

(Volume II)

Pitampura, Delhi-110034

About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been actively taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

Contents

About this Edition

- | | |
|--|---------|
| 1. Sāma Veda | 303 |
| 2. Uttarārcika | 304-857 |
| 3. The Nighaṇṭu of Yaska and the Sama Veda | 858-892 |

उत्तरार्चिकः

अथ प्रथमः प्रपाठकः

(१)

(१-१) उपस्मास्य कायपोऽस्तितो देवतो वा कविः । सोमो देवता । गायत्री उक्त्वा ॥

उपास्मै गायता नरः पवमानायन्देवे । अभि देवाँ इयक्षते ॥१॥

अभि ते मधुना पयोर्वर्षाणो अशिश्नयुः । देवं देवाय देवयु ॥२॥

से नः पवस्व शं गवे शं जनाय शमवते । शं राजन्नोषधीभ्यः ॥३॥

(२)

(१-१) उपस्मास्य भारीकः कायप अर्चिः । सोमो देवता । गायत्री उक्त्वा ॥

देविद्युतत्या रुचा परिष्टोभन्त्या कृपा । सोमाः शुक्रा गवांसिरः ॥१॥

THE UTTARĀRČIKA

Khaṇḍa I

Sūkta 1

651. Upāsmāi gāyatā naraḥ pavamānāyendave.
Abhi devāṇ īyakṣate.₁
(Cf. S. 763; Rv IX. 11.1; Yv. XXXIII. 62)
652. Abhi te madhunā payo 'tharvāṇo aśiśrayauḥ.
Devam devāya devayauḥ.₂
(Cf. Rv IX. 11.2)
653. Sa naḥ pavasva śam gave śam janāya śam arvate.
Śam rājann oṣdhībhyauḥ.₃
(Cf. Rv IX. 11.3)

Sūkta 2

654. Davidyutatyā rucā pariṣṭobhantya kṛpā.
Somāḥ śukrā gavāśirauḥ.₁
(Cf. Rv IX. 64.28)

THE UTTARARCIKA

Adhyāya I

651. Sing, O leaders of ceremonies, to the glory of this pure flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is being extracted).
652. To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinities.
653. O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants.
654. The bright holy juices with their shining radiance and resounding stream are blended with milk and curds.

हि॒न्वा॒नो हे॒तृभि॑रि॒त आ वा॒जं वा॒ज्यक॑मी॒त । सी॒दन्तो व॑नुषो यथा ॥२॥
 ऋध॑क् सोमं स्वस्तये संजग्मानो दिवा कवे । पव॑स्व सूर्यो दृ॒शे ॥३॥

(१)

(१-३) एषस्यात्माङ्गिरसः कालं वैशाखा कथयः । सोमहृषी देवो ॥ गायत्री छन्दः ॥

प॒व॒मा॒नस्य॑ ते कवे वा॒जि॒न्त॑सर्गो अ॒ष्ट॒स॒त । अ॒व॒न्तो न॑ श्र॒व॒स्व॒वः ॥१॥
 अ॒च्छा को॒शो म॒धु॒भु॒त॑म॒सृ॒ग्रं वा॒रे अ॒व्य॑ये । अ॒वा॒व॒श॒न्त भी॑त॒यः ॥२॥
 अ॒च्छा सा॒मु॒द्र॑मि॒न्द॒वो॒स्त गा॒वो न॑ धे॒नवः । अ॒ग्म॑न्नु॒त॒स्य यो॒नि॒मा ॥३॥

655. Hinvāno hetṛbhir hita ā vājam vājyakramīt.
 Sidanto vanuṣo yathā.²
 (Cf. Rv IX. 64.29)

656. Ṛdhak soma svastaye sañjagmāno divā kave.
 Pavasva Sūryo dṛṣe.³
 (Cf. Rv IX. 64.30)

Sūkta 3

657. Pavamānasya te kave vajint sargā asṛkṣata.
 Arvanto na śravasyavaḥ.¹
 (Cf. Rv IX. 66.10)

658. Acchā kośam mudhuścutam asṛgram vāre avyaye.
 Avāvaśanta dhītayaḥ.²
 (Cf. Rv IX. 66.11)

659. Acchā samudram indavo'stam gāvo na dhenavaḥ.
 Agmanā r̥tasya yonim ā.³
 (Cf. Rv IX. 66.12)

655. The powerful elixir, urged by the enthusiast devotees, goes collected to the battle, like warriors as they stand arrayed.
656. O divine elixir of bliss, mighty and prospering, come like sagacious blessing from heaven for our prosperity, like the Sun for our vision.
657. O sage of supra-psychic bliss, possessor of food, when you are filtered, your food-nourishing streams are let loose like horses.
658. They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have been actively busy to cleanse the plant.
659. The streams of supra-psychic bliss go to the ocean, as milch-kine to their stall; they go to the place of worship.

660. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.
661. O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord.
662. O adorable Lord, verily, bestow upon us extensive, respectful and great heroic vigour.
663. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle regions with sweetness or honey.
664. The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, May you reign through your majestic might.

गृणानां जमदग्निना योनावृतस्य सीदतम् । पातं५ सोममृतावृषा ॥१॥

(१)

(१-१) एषस्तास्य वामर इति निर्विक्रिन्ति । इन्द्रो वेषता । गायत्री वन्द्यः ।

आ योहि सुषुमां हि तं इन्द्रं सोमं पिबो व्रमम् । एदं बर्हिः सदा मम ॥१॥

आ त्वा ब्रह्मयुजा हरी वदतामिन्द्रं केशिनां । उप ब्रह्माणि नः शृणु ॥२॥

ब्रह्माणस्ता युजा वयं५ सोमपामिन्द्रं सोमिनः । सुतावन्तो हवामहे ॥३॥

(२)

(१-२) एषस्तास्य गायत्री इति निर्विक्रिन्ति । इन्द्रो वेषता । गायत्री वन्द्यः ।

इन्द्राग्नी आ गतं५ सुतं गोभिर्नमो वरेष्यम् । अस्य पातं धियेषितां ॥१॥

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति पेतनः । अया पातमिमं५ सुतम् ॥२॥

665. Gṛṇānā jamdagninā yonāvṛtasya sīdatam.

Pātañ somam ṛtāvṛdhā.३

(Cf. Rv III. 62.18)

Sūkta 6

666. Ā yāhi suṣumā hi ta indra somam pivā imam.

Edam barhiḥ sado mama.१

(Cf. S. 191; Rv VIII. 17.1; Av. XX. 3.1; 38.1; 47.7)

667. Ā tvā brahmayujā harī vahatām indra keśinā.

Upa brahmāṇi naḥ śṛṇu.२

(Cf. Rv VIII. 17.3; Av. XX. 3.2; 38.2; 47.8)

668. Brahmanas tvā yujā vayan somapām indra sominaḥ.

Sutāvanto havāmahe.३

(Cf. Rv VIII. 17.3; Av. XX. 3.3; 38.3; 47.9)

Sūkta 7

669. Indrāgnī ā gatam gīrbhir nabḥ 5 varenyam.

Asya pātam dhiyeṣitā.१

(Cf. Rv III. 12.1; VII. 31)

670. Indrāgnī jaritūḥ sacā yajño jigātu cetanaḥ.

Ayā pātam imāñ sutam.२

(Cf. Rv III. 12.2)

665. O, the One, exalted by truth, glorified by praises, may you be seated at the alter of truth and enjoy elixir of bliss.
666. O resplendent Lord, come to bless us, we offer you the loving prayers, please accept and enjoy them. May you be enshrined in our worshipful heart.
667. O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns.
668. We, the learned devotees, bearing devotional love and singing melodious songs, call you here, O resplendent Lord, the cherisher of love.
669. O radiation from the cosmic sun and lightning, within our inner conscience, may you come to cherish our acceptable libations (presented in the form of sweet hymns) full of heavenly bliss; may you please enjoy them to your satisfaction.
670. O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked, come to us to enjoy the devotional bliss to your satisfaction.

इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । तौ सोमस्येह तृम्पताम् ॥१॥

(२)

(1-2) इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । (1, 2) कविच्छदा यज्ञस्य जुत्या वृणे । (1) इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । (2) इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे ।

उथा ते जातमन्वसो दिवि स्रग्म्या ददे । उग्रं शर्म माहि श्रवः ॥१॥

स न इन्द्राय यज्यवे वरुणाय मरुद्भयः । वरिवोविस्परि स्रव ॥२॥

एना विश्वान्य आ शुभानि मानुषाणाम् । सिषासन्तो वनामहे ॥३॥

(२)

(1-2) इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । (1, 2) इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे ।

पुनानः सोम धारयापो वसानो अर्षसि ।

आ रमधा योनिश्रुतस्य सीदस्युत्सो देवो हिरण्यम् ॥१॥

671. Indram agnim kavicchadā yajñasya jūtyā vṛṇe.
Tā somasyeha tṛmpatām.₃
(Cf. Rv III. 12.3)

Khaṇḍa III

Sūkta 8

672. Uccā te jātam andhaso divi sad bhūmyā dade.
Ugraṁ śarma mahi śravaḥ.₁
(Cf. S. 467; Rv IX. 61.10; Yv. XXVI. 16)

673. Sa na indrāya yajyave varuṇāya marudbhayaḥ.
Varivovit pari srava.₂
(Cf. S. 592; Rv IX. 61.12; Yv. XXVI. 17)

674. Enā viśvānyarya ā dyumnāni mānuṣāṇām.
siśāsanto vanāmahe.₃
(Cf. S. 593; Rv IX. 61.11; Yu. XXVI. 18)

Sūkta 9

675. Punānah soma dhārayāpo vasāno arṣasi.
Ā raṭnadhā yonim ṛtaśya sīdasyutso devo
hiraṇyayaḥ.₁
(Cf. S. 511; Rv IX. 107.4)

671. Urged by the force of faith, I implore cosmic rays of the inner Sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nectar of joy, here presented.
672. High is the birth of this sap of life; though set in heaven, it has come down to earth with strong sheltering power, renown and sustenance.
673. O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character.
674. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.
675. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.

दुहान ऊर्धदिव्यं मधु प्रियं प्रातनं सधस्थमासदत् ।
जातृच्यर्थं धाम्नां वाम्यपसि नृभिर्धौतो विचक्षणः ॥२॥

(१०)

(१) दुहानस्य काव्य इत्यादि । कपादोऽथो देवता । मिदुर्ध्वः ।

प्र तु द्रव परि कोशं नि पीद नृभिः पुनानो अभि वाजमप ।
अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रशनोभिर्नयन्ति ॥१॥
स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः ।
पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥२॥
ऋषिर्विप्रः पुरस्ता जनानामृषीर उशना काव्येन ।
स चिद्विवेदं निहितं यदेतामपीष्याद् गुह्यं नाम गोनाम् ॥३॥

676. Duhāna ūdhar divyam madhu priyam praṭnam
sadhastham āsadat.
Āprcchyam dharūṇam vājyaṛsasi nṛbhir dhauto
vicakṣaṇaḥ.₂
(Cf. Rv IX. 107.5)

Sūkta 10

677. Pra tu drava pari kośam ni śīda nṛbhiḥ punāno abhi
vājam arṣa.
Aśvam na tvā vājinam marjayantocchā barhī
raśanābhir nayanti.₁
(Cf. S. 523; Rv IX. 87.1)
678. Svāyudhaḥ pavate deva indur aśastihā vṛjanā
rakṣmāṇaḥ.
Pitā devānām janitā sudakṣo viṣṭambho divo
dharuṇaḥ pṛthivyāḥ.₂
(Cf. Rv IX. 87.2)
679. Rṣir vipraḥ puraetā janānām ṛbhur dhira uśanā
kāvyena.
Sa cid viveda nihitam yad āsām apīcyaṃ guhyam
nāma gonām.₃
(Cf. Rv IX. 87.3)

676. Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises.
677. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by priests, come forward to provide us with food. They cleanse you as if, you are a strong courser, and lead you to the place of worship with fingers, as if, a horse led with reins.
678. The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of divine powers, the progenitor, powerful prop of heaven and earth's support.
679. The seer, the sage, the champion of men, deft and sagacious and brilliantly intelligent, such a poet, by his poetic gifts (or a seer of divine enlightenment) discovers the secret knowledge of those Vedic hymns, the so-called secret milk of those cows, which lies hidden and concealed.

(११)

(१-१) इदृषत्वात् नैवात्मानो कश्चिद्विद्वि । ईषामो वेत्ता । वक्रतुल्य इवती जगत् ॥

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।
 ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्त्पुषः ॥१॥
 न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
 अश्वायन्तो मघवमिन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२॥

(१२)

(१-१) कस्यात्वा गौमो दम्भेन कश्चि । कथातिल्लेपता । गामयो जगत् ॥

कया नमित्र आ भुवदती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
 कस्त्वा सत्यो मदानां म० हिष्ठो मत्सदन्वसः । ददा चिदारुजे वसु ॥२॥

Khaṇḍa IV

Sūkta 11

680. Abhi tvā sūra nonumodugdhā iva dhenavaḥ.
 Isānam asya jagataḥ svarḍṛsam īśānam indra
 taśṭhuṣaḥ.₁
 (Cf. S. 233; Rv VII. 32.22; Yv. XXVII. 35; Av. XX.
 121.1)
681. Na tvāvāñ anyo divyo na pārthivo na jāto na janiṣyate.
 Aśvāyanto maghavann indra vājino gavyantas tvā
 havāmahe.₂
 (Cf. Rv VII. 32.23; Yv. XXVII. 36; Av. XX. 121.2)

Sūkta 12

682. Kayā naś citra ā bhuvad ūtī sadā vṛdhaḥ sakhā.
 Kayā śaciṣṭhayā vṛtā.₁
 (Cf. S. 169; Rv IV. 31.1; Yv. XXVII. 39.4; Av. XX.
 124.1)
683. Kas tvā satyo madānām mañhiṣṭho matsad andhasaḥ.
 Dr̥ḍhā cid ārūje vasu.₂
 (Cf. Rv IV. 31.2; Yv. XXVII. 40; XXXVI. 5; Av.
 XX. 124.2)

680. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call you loudly like an unmilked cow (with udders full).
681. None else, such as you are, on the earth and heaven, has been in the past or shall be in future, O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom.
682. By which means would He, who is ever-augmenting, wonderful and friendly, come to us, and by which most effective contributions?
683. Which genuine and most earnest devotional offerings-like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures?

अ॒भि॒ शु॒ णः॑ स॒खी॒नाम॑वि॒ता ज॑रि॒तृ॒णाम् । श॑तं भ॒वा॒स्यू॒तये॑ ॥३॥

(११)

(१-२) द्युषस्तस्य गीर्भो वोषा काशः । इन्द्रो देवता । इत्यती इत्या ॥

तं वो॑ द॒स्य॒स्यू॒ताप॑हे॒ व॒सामे॒न्दान॑म॒न्धसः॑ ।
अ॒ग्निं व॑त्सं न स्व॒सरे॑षु धे॒नवं॑ इ॒न्द्रं गी॑र्मि॒नैवाम॑हे ॥१॥
पु॒ंसः सु॑दा॒तुं त॑वि॒षीभि॑रावृ॒तं गि॑रिं न पु॒रुभो॑जसम् ।
सु॒नन्त॑ वाजं॒ श॒क्तिं॒ सह॑स्त्रि॒णं म॑क्षु॒ गोम॑न्तमी॒महे ॥२॥

(१४)

(१-२) द्युषस्तस्य वागाका कश्चिर्भक्तिः । इन्द्रो देवता । इत्यती इत्या ॥

त॒रोभि॒र्वो वि॒वृह॑मु॒मिन्द्रं॑ स॒साध॑ ऊ॒तये॑ ।
शु॒भ्राय॑न्तः सु॒तसो॑मे अ॒ध्वरे॑ हु॒वे भ॑रं न क॒रि॒णम् ॥१॥

684. Abhi šu naḥ sakhinām avitā jaritṛṇām.

Śatam bhavāsyaūtaye. 3

(Cf. Rv IV. 31.3; Yv. XXVII. 41; XXXVI. 6; Av. XX. 124.3)

Sūkta 13

685. Tam vo dasmam ṛtiṣaham vasor mandānam andhasaḥ.
Abhi vatsam na svasareṣu dhenava indram giribhir
navāmahe. 1

(Cf. S. 236; Rv VIII. 88.1; Yv. XXVI. 11; Av. XX. 9.1; 49.4)

686. Dyukṣam sudānum taviṣṭbhir āvṛtam girim na
purū-bhojasam.

Kṣumantam vājaṁ śatinam sahasrinam makṣū
gomantam īmahe. 2

(Cf. Rv VIII. 88.2; Av. XX. 9.2; 49.5)

Sūkta 14

687. Tarobhir vo vidad vasum indram sabādḥā ūtaye.
Bṛhad gāyantaḥ sutasome adhvare huve bharam na
kāriṇam. 1

(Cf. S. 237; Rv VIII. 66.1)

684. May you, the protector of us, your friends and admirers, come to us with a hundredfold protections.
685. We offer love and praise with our hymns, as cows low for their calf in stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.
686. We solicit the radiant, bounteous giver, surrounded with powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and capable of feeding in multitudes hundredfold and thousandfold,
687. May you worship the resplendent Lord for your protection against miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Br̥hat-Sāman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.

न॑ य॑ दु॒ग्धा वर॑न्ते न॑ स्थि॒रा सुरो॑ म॒देषु॑ शि॒प्रमन्व॑सः ।
य॑ आ॒द॒त्या श॑श॒माना॑य सु॒न्वते॑ दा॒ता जरि॑त्र उक्थ्यम् ॥२॥

(१५)

(१-१) दुग्धस्य वैद्यमिने यजुष्मन्ता कणि । सोमेद्री देवते । गायत्री छन्दः ।

स्वादि॑ष्ठया म॒दि॒ष्ठया प॑वस्व सोम॒ धार॑या । इन्द्रा॑य पा॒तवे॑ सु॒तः ॥१॥
रक्षो॑हा वि॒श्वव॑र्षणि॒रभि॑ योनि॒मयो॑हते । द्रो॒णे स॑ध॒स्थमा॑स॒दत् ॥२॥
वरि॑वो॒चात॑मो भुवो म॑च्छि॒ष्टो वृ॒त्रह॑न्त॒मः । प॑र्षे रा॒धो म॑घो॒नाम् ॥३॥

688. Na yam dudhrā varante na sthirā muro madeṣu śipram andhasaḥ.
Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthiyam. २
(Cf. Rv VIII. 66.2)

Khaṇḍa V

Sūkta 15

689. Svādiṣṭhayā madiṣṭhayā pavaśva soma dhārayā.
Indrāya pātave sutaḥ. १
(Cf. S. 468; Rv IX. 1.1; Yv. XXVI. 25)
690. Rakṣohā viśva carṣaṇir abhi yonim ayohate.
Dṛoṇe sadhastham āsadat. २
(Cf. Rv IX. 1.2; Yv. XXVI. 26)
691. Varivo dhātamo bhuvo mañhuṣṭho vtrahantramah
Parṣi rādho maghonām. १
(Cf. Rv IX. 1.3)

688. He is the lord of resolute will power when in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who with all reverence praises Him and offers devotion and songs.
689. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for acceptance of an aspirant, the resplendent Self.
690. It is all-beholding, and destroyer of the wicked. When collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails.
691. May you be the lavish giver of wealth, most bounteous, the subduer of enemies, and may you bestow on us the riches of an affluent.

(११)

(१-१) इष्यन्त्याय वास्यो गीरिपीतिर्कर्मिः । इन्द्रोयो देवते । इन्द्राणि धनः ।

पवस्व मधुमत्तम इन्द्राय सोमः क्रतुवित्तमो मदः ।
 महिं युक्षतमो मदः । ॥१॥
 यस्य ते पीत्वा वृषभो वृषायतेस्य पीत्वा स्वविदः ।
 स सुप्रकृतो अभ्यक्रनीदिषोच्छां वाजं नैतशः । ॥२॥

(१२)

(१-१) इष्यन्त्याय वास्योऽर्कर्मिः । इन्द्रोयो देवते । इन्द्राणि धनः ।

इन्द्राच्छ सुता इमे वृषणं यन्तु हरयः ।
 श्रुष्टे जातस इन्दवः स्वविदः । ॥१॥
 अयं भराय सानसिरिन्द्राय पवते सुतः ।
 सोमो जशस्य चेतति यथा विदे । ॥२॥

Sūkta 16

692. Pavasva madhumattama indrāya soma kratuvittamo madah.
 Mahi dyu kṣatamo madaḥ.₁
 (Cf. S. 578; Rv IX. 108.1)
693. Yasya te pītva vṛṣabho vṛṣāyate'sya pītva svarvidaḥ.
 Sa supraketo abhyakramīd iṣo'cchā vājam naitaśaḥ.₂
 (Cf. Rv IX. 108.2)

Sūkta 17

694. Indram accha sutā ime vṛṣaṇam yaṇtu harayah.
 Śruṣṭe jātasa indavaḥ svarvidaḥ.₁
 (Cf. S. 566; Rv IX.106.1)
695. Ayam bharāya sānasir indrāya pavate sutaḥ.
 Somojaitrasya cetati yathā vide.₂
 (Cf. Rv IX. 106.2)

692. O sweet-flavoured, most intelligent, exhilarating-elixir of divine love, flow for the aspirant self, the great the most brilliant and full of bliss.
693. By drinking this elixir, the mighty aspirant is invigorated and becomes beholder of everything under its charm and intelligent self reaches the viands (of the enemy) as the horse reaches the battle.
694. May these effused, all-knowing, golden-hued streams of exilir be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.
695. This effused elixir is an inspirer in putting a fight (against evils and evil-doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self also, just as it thinks of others.

अ॒स्पेदिन्द्रो॑ म॒दे॒ष्वा॒ भ्रा॒मं गृ॒भ्णाति॑ सा॒ना॒सिम् ।
व॒ज्रं च॑ वृ॒षणं॑ भ॒रत्स॑म॒प्सुजि॑त् ॥३॥

(१८)

(१-३) वृषणात्समं भरात्समं प्सुजिति । सोमो देवता । मनुजुत्तमं पावनी कम् ।

पु॒रो॒जि॒ती वो॑ अ॒न्ध॒सः सु॒ताये॑ मा॒दयि॑मवे ।
अ॒प॒ श्वा॒नश्च॑ अ॒ग्नि॒ष्टेन॑ स॒खायो॑ दी॒र्घजि॑ह्व॒षम् ॥१॥
यो धा॒रया॑ पा॒वक॑या॒ परि॑प्र॒स्यन्द॑ते सु॒तः । इ॒न्दुर॑श्चो॒ न हृ॒त्स्यः ॥२॥
तं दुरो॑षम॒भौ नरः॑ सोमं॒ वि॒श्वा॒च्या धि॑या । य॒ज्ञाय॑ स॒न्वद॑यः ॥३॥

(१९)

(१-३) वृषणात्समं भरात्समं प्सुजिति । सोमो देवता । मनुजुत्तमं पावनी कम् ।

अ॒भि प्रि॑याणि॒ पव॑ते च॒नो॒हि॒तो॒ नामा॑नि॒ य॒ज्ञो अ॒धि॒ ये॒षु व॑र्धते ।
आ॒ सूर्य॑स्य बृ॒ह॒तो बृ॒ह॒न्नाधि॑ र॒यं वि॒श्वे॒शम॑रु॒ह॒द्वि॒ष॒णः ॥१॥
696. Asyedindro madesvā grābham gr̥bhṇāti sānasim.
Vajram ca vṛṣaṇam bharat sam apsujit.3
(Cf. Rv IX. 106.3)

Sūkta 18

697. Purojitī vo andhasaḥ sutāya mādayitnave
Apa śvānaḥ śnathiṣṭa na sakhāyo dīrgha.jihvyam.1
(Cf. S. 545; Rv IX. 101.1)
698. Yo dhārayā pāvakayā pari prasyandate sutaḥ.
Indur aśvo na kṛivyaḥ.2
(Cf. Rv IX. 101.2)
699. Tam duroṣamabhī naraḥ somam viśvācyā dhiyā
yajñāya santvādrayaḥ.3
(Cf. Rv IX. 101.3)

Sūkta 19

- 700 Abhi priyāni pavate canohito nāmāni yahvo adhi yeṣu
vardhate.
Ā sūryasya bṛhato bṛhann adhi ratham viśva ncam
aruhad vicakṣaṇaḥ.1
(Cf. S. 554; Rv IX. 75.1)

696. In the exhilaration of the spiritual joy, may the inner self seize-hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantine will power, the showerer of benefits.
697. O friends, please drive away far from here the long-tongued dog (the greedy) who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.
698. The elixir, effused and active, flows in a purifying stream, and like a speedy horse, it comes flowing hitherwards.
699. The Priests, with their all-comprehending intelligence, express and squeeze out under (pressing) stones, the elixir, adorable and unassailable.
700. The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty Sun's chariot that takes him everywhere.

ऋतस्य जिह्वा पवते मधु प्रिये वक्ता पतिर्धियो अस्या अदाभ्यः ।
 दधाति पुत्रः पित्रोरपीच्यान् नाम तृतीयमधि रोचने दिवः ॥२॥
 अब युतानः कलशाः अचिक्रदन्मिषमाणः फोश आ हिरण्यये ।
 अभी ऋतस्य दोहना अनुपताधि त्रिपृष्ठ उषसा वि राजसि ॥३॥

(२०)

(१-२) द्युतस्यास्य वाहस्तथा द्युतदन्तमिषाणि । अहिर्यता । वृत्ता इन्द्र ।

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
 प्रप्र वयममृतं ज्ञातवेदसं प्रिये मित्रं न शंसिषम ॥१॥
 ऊर्जो नपातः स हिनायमस्मयुदोशम हव्यदातये ।
 भुवद्वजैष्वविता भुवद्वध उत वाता तनुनाम् ॥२॥

701. *Ṛtasya jihva pavate madhu priyam vakta patir dhiyo asyā adābhyah.*
*Dadhāti putraḥ pitror apīcyān nāma tṛtīyam adhi rocanam divaḥ.*₂
 (Cf. *Ṛv IX. 75.2*)
702. *Āva dyutānaḥ kalaśāṁ acikradan nṛbhir yemāṇaḥ kośa ā hiraṇyaye.*
*Abhī ṛtasya dohanā anūṣatādhi triprṣṭha uṣaso vi rājasi.*₃
 (Cf. *Ṛv IX. 75.3*)

Khaṇḍa VI

Sūkta 20

703. *Yajñā-yajñā vo agnaye girā-girā ca dakṣase.*
*Pra-pra vayam amṛtam jātavedasam priyam miṭram na śaṁsiṣam.*₁
 (Cf. *S. 35; Ṛv VI. 48.1; Yv. XXVII. 42*)
704. *Ūrjo napātāṁ sa hiṇayam asmayur dāśem a havya-dātaye.*
*Bhuvad vājeṣvavitā bhuva dvṛdha uta trātā tanūnām.*₂
 (Cf. *Ṛv VI. 48.2; Yv. XXVII. 44*)

- 701 This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distills the delightful exhilarating (juice) within the lustrous region of heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven.
702. Shining, it roars aloud, descending into ultrapsychic vessels, and is pressed by priests into golden receptacles; the milkers of worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns.
- 703 At every benevolent work, must you glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend.
704. He alone is our source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our posterity.

(११)

(१-१) इत्यस्तस्य धर्मस्ततो कदाच कश्चि । धर्मिणः । नाचपी वृत् ।

ए॒भ्य॑ दु॒ः ब्र॒व॑णि॒ ते॒म॑ इ॒त्ये॒तरा॑ गिरः । ए॒भिर्व॑र्षा॒स इ॒न्दु॒मिः ॥१॥
 यत्र॑ क्व॒ च ते॒ मनो॑ द॒सं द॒धसं॑ उ॒त्तर॑म् । तत्र॑ योनि॒ कृण॑वसे ॥२॥
 न हि ते॒ प॒ूर्तम॑क्षिप॒दुव॑मे॒मानां॑ पते । अथा॑ दु॒वौ व॒न॒व॒से ॥३॥

(१२)

(१-२) इत्यस्तस्य धर्मः तोमरिर्दधि । शत्रो वेपथ । कृणुन्ति वृत् ।

व॒यस्य॑ त्वा॒मपू॒र्व्यं स्तू॒रं न॑ का॒चिद्भ॒रन्तो॒वस्य॑वः । व॒ज्रि॒क्षि॒त्रं ह॒वाम॑हे ॥१॥
 उ॒पे त्वा॑ क॒र्म॒भू॒तये॑ स॒ नो यु॒वोम॑भ॒क्तागं॑ यो धृ॒पत् ।
 त्वा॒मि॒च्छ॒न्ति॒तरे॑ व॒वृ॒न॒हं स॒खाय॑ इ॒न्द्र सा॒न॒सि॒म् ॥२॥

Sūkta 21

705. Ehyū śu bravāṇi te'gna iithetarā giraḥ.
 Ebhir vardhasa indubhiḥ.
 (Cf. S. 7; Ṛv VI. 16.16; Yv. XXVI. 13)
706. Yatra kva ca te mano dakṣam dadhasa uttaram
 Tatra yonim kṛṇavase.
 (Cf. Ṛv VI. 16.17)
707. Na hi te pūrtam akṣipad bhuvaṇ nemānāṃ pate.
 Athā duvo vanavase.
 (Cf. Ṛv VI. 16.18)

Sūkta 22

708. Vayam u tvām apūrvya sthūram na kac cid bharanto'
 vasyavaḥ.
 Vajriṇ citraṃ havāmahe.
 (Cf. S. 408; Ṛv VIII. 21.1; Av. XX. 14.1; 62.1)
709. Upa tvā karmann ūtaye sa no yuvograścakrāma yo
 dhṛṣat.
 Tvām idhyavitāram vaymahe sakhāya indra
 sānasim.
 (Cf. Ṛv VIII. 21.2; XX. 14.2; 62.2)

705. O adorable Lord, may you be with us. We shall augment you with drops of divine love.
706. Where-so-ever and to whom-so-ever, your kindness is directed, you make him eminent, and give him uncommon vigour, and in his heart, you make your own abode.
707. Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services.
708. O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help.
709. O resplendent Lord, we depend on you for our protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor.

(२३)

(१-१) कथस्यास्तमोहुरतो बुधेव क्रति । इन्द्रो वेवता । (१-२) वचसाक्षितमयो वहुमुनिषः, (१) कृतीपावाभ्यद्रुषः कन्वरी ।

अधा ह्येन्द्र गिर्वण उपत्वा काम इमहे ससृग्महे । उदेव ग्मन्त उदभिः ॥१॥

वार्ण त्वा यज्यामिवैधन्ति शूर ब्रह्माणि । वावृध्वांसं चिदद्रिवो दिवैदिवे ॥२॥

युजन्ति हरी इषिरस्य गापयोरी रथ उरुयुगे वचोयुजा । इन्द्रवाहा स्वविदा ॥३॥

॥ इति प्रथमस्य अन्तोऽर्चः ॥

Sūkta 23

710. Adhā hīndra girvaṇa upa tvā kāma imahe sasṛgmahe.
Udeva gmanta udabhīh.₁
(Cf. S. 406; Ṛv VIII. 98; Av. XX. 100.1)

711. Vār ṇa tvā yavyābhir vardhanti sūra brahmāṇi.
Vāvṛdhvāṅsam cid adrivo dive-dive.₂
(Cf. Ṛv VIII. 98.8; Av. XX. 100.2)

712. Yuñjanti harī iṣirasya gāthayorau ratha uruyuge
vacoyuja.
Indravāhā svarvidā.₃
(Cf. Ṛv VIII. 98.9; Av. 100.3)

Here ends Prapāthaka I — Ardha I
Here also ends Adhyāya I

710. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handfuls water.
711. As a lake swells with water from rivers, so our praises. O hero, O thunderer, augment as you grow more and more, day by day.
712. While the chant of holy songs continues, the two bay steeds are attached to the broad wide-yoked chariot. The steeds move at the word-signal of the charioteer, and the chariot carries in it the Master, the resplendent Sun.

END

अथ अथर्वस्य द्वितीयोऽर्चः

(१)

(१-१) इत्यन्धस्य पान्तमो धुक्कमधुक्कमन्वी । इन्द्रो देवता । (१) अथर्वस्य
अथर्वः, (१-१) द्वितीयोऽर्चः पान्तमो धुक्कमधुक्कमन्वी ॥

पान्तमा वो अन्धसं इन्द्रमभि प्र गा॒यत ।

वि॒श्वासा॑हं॒ इत॑क॒न्तु मे॒हिष्ठं॑ च॒र्यणी॑नाम् ॥१॥

पु॒रु॒ह॒तं पु॒रु॒ह॒तं गा॒या॒न्या॒हं॒ स॒न॒श्रु॒तम् । इ॒न्द्र इति॑ म॒वी॒तन् ॥२॥

इ॒न्द्र इ॒मो म॒हो॒नां दा॒ता वा॒ज॒नां नृ॒तुः । म॒हा॒हं अ॒भि॒त्र॒वा य॑मत् ॥३॥

(२)

(१-२) इत्यन्धस्य पान्तमो धुक्कमधुक्कमन्वी । इन्द्रो देवता । अथर्वस्य अथर्वः ॥

अ॒थ अ॒थ इ॒न्द्राय॑ मा॒द॒ना॒हं॒ ह॒र्य॒श्वाय॑ गा॒यत । स॒खा॒यः सोम॑पा॒वने॑ ॥१॥

Adhyāya II

Prapathaka I — Ardha II

Khaṇḍa I

Sūkta 1

713. Pāntamā vo andhasa indramabhi pra gāyata.
Viśvāsāhaṁ śatakratum mahiṣṭham carṣaṇīnām.
(Cf. S. 155; Rv VIII. 92.1)

714. Puruhūtam puruṣūtam gāthānyāṁ sanaśrutam.
Indra iti bravītana.
(Cf. Rv VIII. 92.2)

715. Indra inno mahonām datā vājānām nṛtuh.
Mahāṁ abhijñvā yamat.
(Cf. Rv VIII. 92.3)

Sūkta 2

716. Pra va indrāya mādanam haryaśvāya gāyata.
Sakhāyaḥ somapāvne.
(Cf. S. 156; Rv VII. 31.1)

Adhyāya II

713. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.
714. Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all, and who is worthy of songs and is renowned as eternal.
715. May the resplendent one, who rejoices everyone of us, be the giver of abundant riches; may He, the mighty, bring riches to the devotees who pray with humility.
716. O friends, sing a delightful hymn to praise the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.

श॑सेदु॒क्थ॑ꣳ सु॒दान॑व उ॒त यु॒क्षं यथा॑ नरः । कृ॒मा स॑त्यरा॒धसे ॥२॥
 त्वं न॑ इन्द्र॒ वज्र॑यु॒स्त्वं ग॑व्युः श॑तक्र॒तो । त्वं हिर॑ण्ययु॒र्वसो ॥३॥

(१-३) दुषस्तास्य कान्यो वेधादिभिर्दधि । इन्द्रो देवता । गायत्री छन्दः ॥

वय॑मु त्वा तदि॒दर्थो॑ इन्द्र॒ त्वाय॑न्तः स॒खायः॑ । क॒प्वा उ॒क्थेभि॑र्जरन्ते ॥१॥
 न॒ घेम॑न्यदा प॒पान॑ वज्रि॒न्नप॑सो नवि॒ष्टौ । तवे॒दु स्तोमै॑श्चिकेत ॥२॥
 इच्छ॑न्ति दे॒वाः सु॒न्वन्तं॑ न॒ स्वप्ना॑य स्पृ॒हय॑न्ति । यन्ति॑ प्रमा॒दमत॑न्द्राः ॥३॥

717. Śaṁsedukthaṁ sudānava uta dyukṣam yathā naraḥ.
 Cakṛmā satyarādhase.₂
 (Cf. Ṛv VII. 31.2)

718. Tvam na indra vājayustvam gavyuḥ śatakrato.
 Tvaṁ hiraṇyayurvaso.₃
 (Cf. Ṛv VII. 32.3)

Sūkta 3

719. Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ.
 Kaṇvā ukthebhirjarante.₁
 (Cf. S. 157; Ṛv VIII. 2.16; Av. XX. 18.1)

720. Na ghemanyadā papana vajrinnapasō naviṣṭau.
 Tavedu stomaiściketa.₂
 (Cf. Ṛv VIII. 2.17; Av. XX. 18.2)

721. Icchanti devāḥ sunvantam na svapnāya sprhayanṭi.
 Yanti pramādamatandrāḥ.₃
 (Cf. Ṛv VIII. 2.18. Av. XX. 18.3)

717. Let us chant in praise of the bounteous Lord such hymns as other men of wisdom have ever been singing; let us offer chants to Him who is truth personified.
718. O resplendent Lord, may you be the winner of nourishment for us; O the performer of hundreds of benevolent works, may you be the winner of cattle for us. O the winner of wealth, be the winner of gold or goat and sheep for us.
719. O resplendent Lord, we implore you as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns.
720. O wielder of the bolt of justice, certainly I never sing songs in the praise of anyone else, other than yourself, while celebrating any occasion, or contemplating any thought.
721. Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy.

(७)

(1-१) इन्द्राय मध्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्बन्तु कारवः ॥

इन्द्राय मध्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्बन्तु कारवः ॥१॥
 यस्मिन्निष्ठा अधि श्रियो रणन्ति सप्त सप्तसदः । इन्द्रं सुते हवामहे ॥२॥
 त्रिकद्रुकेषु चेतनं देवासो यज्ञमस्त । तमिद्वर्धन्तु नो गिरः ॥३॥

(८)

(1-१) इन्द्राय मध्वने इति निर्वर्धन्ति । इन्द्रो देवता । मध्वनी उक्तः ॥

अयं ते इन्द्रं सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवां पिबे ॥१॥
 श्वाचिनो श्वाचिपूजनायं रणाय ते सुतः । आसेन्दलं प्र हृषसे ॥२॥

Sūkta 4

722. Indrāya madvane sutam pari ṣṭobhantu no girah
 Arkamareccantu Kāravaḥ.₁
 (Cf. S. 158; Rv VIII. 92.19; Av. XX. 110.2)
723. Yasmin viśva adhi sriyo raṇanti sapta saṁsadaḥ.
 Indraṁ sute havāmahe.₂
 (Cf. Rv VIII. 92.20; Av. XX. 110.2)
724. Trikadrukeṣu cetanam devāso yognamatnata.
 Tamidvardhantu no girah.₁
 (Cf. Rv VIII. 13.18; 92.21 Av. XX. 110.3)

Sūkta 5

Khaṇḍa II

725. Ayam ta indra somo nipūto adhi barhiṣi.
 Ehimasya dravā piba.₁
 (Cf. S. 159; Rv VIII. 17.11; Av. XX. 5.5)
726. Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.
 Ākhaṇḍala pra hūyase.₂
 (Cf. Rv VIII. 17.12; Av. XX. 5.1)

722. Let the songs of praises expressed to the exhilarated one be effectual on every side, O our resplendent Lord. May the poets sing the songs of praises.
723. The prayers are ever recited in favour of the resplendent Lord whom alone we invoke. All the glories rest in Him and in His domain, all the seven senses rejoice.
724. In the three regions, or during three catastrophic deluges, nature's bounties extend their cosmic sacrifices that inspire sacrificial acts in minds of men. May our laudations strengthen His glory and promote our sacrifices.
725. O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.
726. O glorious Creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked.

यस्ते ऋङ्गृपो णपाठणपात्कुण्डपाय्यः । न्यस्मि दध्रं आ मनः ॥३॥

(१)

(१-१) ऋङ्गृपो णपाठणपात्कुण्डपाय्यः । न्यस्मि दध्रं । आ मनः ॥

आ तू न इन्द्र क्षुमेन्तं वित्रं भ्राभं संयुमाय । महाहस्ती दक्षिणेन ॥१॥
विश्रा हि त्वा तुविकूर्मिं तुविदेष्णो तुवीमघम् । तुविमात्रमवोभिः ॥२॥
न हि त्वा सूर देवा न मर्तोसो दित्सन्तम् । भीमे न गां वारयन्ते ॥३॥

(२)

(१-२) ऋङ्गृपो णपाठणपात्कुण्डपाय्यः । न्यस्मि दध्रं । आ मनः ॥

अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥१॥

727. Yaste śramgavr̥ṣṇapāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.
(Cf. Rv VIII. 17.13; Av. XX. 5.7)

Sūkta 6

728. Ā tū na indra kṣumantam citram grābhaṁsam
grbhāya.
Mahāhastī dakṣiṇena.
(Cf. S. 167; Rv VIII. 81.1)

729. Vidmā hi tvā tuvikūrmi tuvideṣṇam tuvīmagham.
Tuvimātramavobhiḥ.
(Cf. Rv VIII. 81.2)

730. Na hi tvā sūtra devā na marttāso ditsantam.
Bhīmam na gām vārayante.
(Cf. Rv VIII. 81.3)

Sūkta 7

731. Abhi tvā vṛṣabha sute sutaṁ strjāmi pītaye.
Tūmpā vyaśnuhī madam.
(Cf. S. 161; Rv VIII. 45.22; Av. XX. 22.1)

727. We meditate on this mighty showerer Sun, who neither falls down, nor lets other luminaries fall, — thus it is the preserver of all the realms of our universe.
728. O resplendent Lord, a possessor of the large & mighty hand, may you fetch for us with your right hand manifold, marvellous and nutritious food.
729. We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give.
730. O victorious lord, when you wish to give, neither divine bodies nor men can refrain you, just as it becomes difficult to face a ferocious bull.
731. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.

मा त्वा मूरा अविष्यवो मोपहस्वान् आ दमन् । मा की ब्रह्मद्विषं वनः ॥२॥
इहे स्वा गोपरीणसं महे मन्दन्तु राधसे । सरो गौरो यया पिव ॥३॥

(१-४) इत्यस्यैव वाच्यो वेद्यतिविर्भावः । इन्द्रो देवता । गोपरी कर्म ।

इहे वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्नरिमा ते ॥१॥
गोभिर्घोतः सुतो अश्वैरज्या वारैः परिपूतः । अश्वो न निको नदीषु ॥२॥
ते ते ययं यथा गोभिः स्वादुमकर्म श्रौणन्तः । इन्द्र त्वास्मिन्सधमादे ॥३॥

732. Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.
Mā kīm brahmadviṣam vanaḥ.₂
(Cf. Ṛv VIII. 45.23; Av. XX. 22.2)

733. Iha tvā goparīṇasam mahe mandantu rādhase.
saro gauro yathā piba.₃
(Cf. Ṛv VIII. 45.24; Av. XX. 22.3)

Sūkta 8

734. Idam vaso sutamandhaḥ pibā supūrṇamudaram.
Anābhayin rārimā te.₁
(Cf. S. 124; Ṛv VIII. 2.1)

735. Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ paripūtaḥ.
Aśvo na nikto nadīṣu.₂
(Cf. Ṛv VIII. 2.2)

736. Tam te yavam yathā gobhiḥ svādumakarma śrīṇantaḥ.
Indra tvasmintsadhamāde.₃
(Cf. Ṛv VIII. 2.3)

732. Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and Godless.
733. Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond.
734. Here is the elixir of devotion expressed, O Lord of riches, please drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.
735. It (the devotional elixir) is pure as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river.
736. We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you for an acceptance of the sacred oblation we have offered.

(५)

(१-५) ह्यन्वोऽसा गायत्री विचामिष क्रमिः । इन्द्रो देवता । गायत्री छन्दः ॥

इदं ह्यन्वोऽसा सुतं राधानां पते । पिबा त्वाऽस्य गिर्वणः ॥१॥
 यस्ते अनु स्वधामससुते नि यच्छ तन्वम् । से त्वा ममत्तु सोम्य ॥२॥
 प्र ते अभोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः । प्र बाहु शूरा राधसा ॥३॥

(१०)

(१-५) ह्यन्वोऽसा गायत्री विचामिष क्रमिः । इन्द्रो देवता । गायत्री छन्दः ॥

आ त्वेता नि षीदतेन्द्रमभि प्र गायत । सखाय स्तोमवाहसः ॥१॥
 पुरुषतमं पुरुषामिदानं वार्याणाम् । इन्द्रं सैमि सखा सुते ॥२॥

Khaṇḍa III

Sūkta 9

- 737 Idam hyanvojasā sutam rādhānām pate.
 Pibā tvāsyā girvanah.₁
 (Cf. S. 165; Rv III. 51.10)
738. Yaste anu svadhāmasat sute ni yaccha tanvam.
 Sa tvā mamattu somya.₂
 (Cf. Rv III. 51.11)
739. Pra te asnotu kuksyoh prendra brahmaṇā śirah.
 Pra bāhū śūra rādhasā.₃
 (Cf. Rv III. 51.12)

Sūkta 10

740. Ā tvetā ni śīdatendramabhi pra gāyata.
 Sakhāya stomavāhasah.₁
 (Cf. S. 164; Rv I. 5.1; Av. XX. 68.11)
741. Purūtamam purūnamisānam vāryāṇām.
 Indraṁ sōme sacā sute.₂
 (Cf. Rv I. 5.2; Av. XX. 68.12)

737. Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly.
- 738 May you be exhilarated by this devotional Love, that has been poured out as food for you. May it cheer you who loves it.
739. O resplendent Lord, may our devotional love, supplemented with prayer, work through both your flanks, and through your arms, that they distribute wealth.
- 740 Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of, the resplendent Lord.
- 741 Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces.

सं घा नो योगं आ भुवत्सं राये स पुरन्ध्या । गमद्वाजेभिरा स नः ॥३॥

(११)

(१-३) वृषस्यास्वाधीर्गताः शुक्रलोचं क्षमि । इन्द्रो देवता । गामदी क्षमा ।

योगयोगे तवस्तारं वाजेवाजे हवामहे । सखायं इन्द्रमृतये ॥१॥

अनुं प्रतस्यौकसो हुवे तुविप्रति नरम् । ये ते पूर्वं पिता हुवे ॥२॥

आ धां गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः । वाजेभिरुप नो हवम् ॥३॥

(११)

(१-३) वृषस्यास्व क्षम्यो गाम् क्षमि । इन्द्रो देवता । उन्मिद् क्षमा ।

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महो हि पः ॥१॥

742. Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.
Gamad vājebhirā sa naḥ.₃
(Cf. Rv I. 5.3; Av. XX. 69.1)

Sūkta 11

743. Yogeyoge tavastaram vājevāje havāmahe.
Sakhāya indramūtaye.₁
(Cf. S. 163; Rv I. 30.7; Yv. XI. 14; Av. XIX. 24.7;
20.26.1)

744. Anu pratnasyaukaso huve tuvipratim naram.
Yam te pūrvam pitā huve.₂
(Cf. Rv I. 30.9; Av. XX. 26.3)

745. Ā ghā gamadyadi śravatsahariṇībhirūtībhiḥ.
Vājebhirup no havam.₃
(Cf. Rv I. 30.8; Av. XX. 26.2)

Sūkta 12

746. Indra suteṣu someṣu kratum puniṣa ukthyam.
Vide vṛdhasya dakṣasya mahān hi śaḥ.₁
(Cf. S. 381; Rv VIII. 13.1)

742. May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to me to give effulgence, knowledge and blessings.
743. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.
744. I too invoke in right earnest the Supreme leader who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same.
745. When He listens to my invocations, He assuredly comes to me with thousands of generous bounties and benedictions.
746. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is Great.

स प्रथमे व्योमनि देवानां स दने वृधः । सुपारः सुश्रवस्तमः समप्सुजित् ॥२॥
तमु हुवे वाजसातय इन्द्रं भराय शुष्मिणम् । भवानः सुखे अन्तमः सस्य वृधे ॥३॥

(११)

(१-२) इन्द्रस्यस्य वैश्वरज्यो वरिष्ठः वाक् । अग्निं पञ्च । इन्द्रो अन्तः ।

एना वो अग्निं नमसोर्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥१॥
स योजते अरुषा विश्वमोजसा स दुद्रवत्स्वाहुतः ।
सुब्रह्मा यज्ञः सुदामी वसुनां देव राधो जनानाम् ॥२॥

747. Sa prathame vyomani devānām sadane vṛdhaḥ.
Supāraḥ suśravastamaḥ samap̥sujit.2
(Cf. R̥v VIII. 13.2)

748. Tamu huve vājasātaya indram bharāya śuśmiṇām.
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.3
(Cf. R̥v VIII. 13.3)

Khaṇḍa IV

Sūkta 13

749. Enā vo agnim namasorjo napātamā huve.
Priyam cetiṣṭhamaratiṁ svadhvaram viśvasya
dūtamanūṣtam.1
(Cf. S. 45; R̥v VII. 16; Yv. XV. 32)

750. Sa yojate arwṣā viśvabhojasā sa dudravat svāhutaḥ.
Subrahmā yajñaḥ suśamī vasūnām devaṁ rādho
janānām.2
(Cf. R̥v VII. 16.2; Yv. XV. 32)

747. He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall).
748. I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our prosperity.
749. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobstructed, served with such sacrifices as are free from violence and the immortal messenger of all.
750. May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly: May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds.

(१४)

(१-१) हवृषत्वात् नैषादस्यो वसिष्ठ कपि । हव देवता । हवती कम्प ॥

प्रत्यु अदर्यायत्युच्छन्ती दुहिता दिवः ।
 अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥१॥
 उदुस्त्रियाः सृजते सूर्यः सचा उयन्नक्षत्रमचिवत् ।
 तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि ॥२॥

(१५)

(१-२) हवृषत्वात् नैषादस्यो वसिष्ठ कपि । अश्विनी देवते । हवती कम्प ॥

इमा उ वा दिविष्टय उसा हवन्ते अश्विना ।
 अपं वामह्वसे शचीवसू विश्विषा हि गच्छयः ॥१॥
 पुर्वं चित्रं ददधुमाजिनं नरा चोदेषा सूर्यतावते ।
 अवाग्रय समेनसा नियच्छते पिबत सोम्यं मधु ॥२॥

Sūkta 14

751. Pratyu adarśyātyūcchantī duhitā divaḥ.
 Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī. १
 (Cf. S. 303; Ṛv VII. 81.1)
752. Udustriyāḥ sṛjate sūryaḥ sacā
 udyannakṣatramarcivat.
 Taveduṣo vyuṣi sūryasya ca sam bhakten gamemahi. २
 (Cf. Ṛv VII. 81.2)

Sūkta 15

753. Imā u vām diviṣṭaya usrā havante aśvinā,
 Ayam vāmahvase śacīvasū viśasviśaṁ hi
 gacchathaḥ. १
 (Cf. S. 304; Ṛv VII. 74.1)
754. Yuyam citram dadathurbhojanam narā codethāṁ
 sūnṛtāvate.
 Arvāgratham samanāsā ni yacchatam pibatnaṁ
 somyaṁ madhu. २
 (Cf. Ṛv VII. 74.2)

751. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects be visible to our eyes. She is the kind guide of every man, when she diffuses light.
752. At the same time, the Sun sends forth his rays, and while ascending, renders the plants luminous. So, O dawns, upon your manifestation, as well as that of the sun, may we attain the share of divine sustenance allotted to us.
753. These pious praises glorify you, O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.
754. O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage.

(११)

(१-१) अस्यास्य अन्तराष्ट्रस्यारः कविः । सोमसूरी देवो । गायत्री छन्दः ।

अस्य प्रत्नमानु पुतं सुकं दुदुहं अहयः । पयः सहस्रसामृषिम् ॥१॥

अयं सूर्य इवोपदृगयं सरांसि धावति । संसे प्रवतं आ दिवम् ॥२॥

अयं विश्वानि तिष्ठति पुनानो भुवनोपरि । सौमो देवो न सूर्यः ॥३॥

(१२)

(१-२) अस्यास्य (१) अन्तराष्ट्रः, (२-३) द्वितीयसूरीचरोः

अन्तो देव्यतिविर्बरीः । सोमो देवः । गायत्री छन्दः ।

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥१॥

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि । कविर्विप्रेण नावृधे ॥२॥

Khaṇḍa V

Sūkta 16

755. Asya pratnāmanu dyutaṁ śukram duduhrne ahrayaḥ.
Payah sahasrasāmṛṣim.₁
(Cf. Rv IX. 54.1; Yv. III. 16)

756. Ayam sūrya ivopdṛgayam sarāṁsi dhāvati.
Sapta pravata ā divam.₂
(Cf. Rv IX. 54.2)

757. Ayam viśvāni tiṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.₃
(Cf. Rv IX. 54.3)

Sūkta 17

758. Eṣa pratnena janmanā devo devebhyah sutaḥ.
Hariḥ pavitre arṣati.₁
(Cf. S. 1264; Rv IX. 3.9)

759. Eṣa pratnena manmanā devo devebhyaspari.
Kavirvipreṇa vāvṛdhe.₂
(Cf. Rv. IX. 42.2.)

755. According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts.
756. Like the Sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of our brain), and unites with the seven down-descending currents from the region of enlightenment.
757. After filtration and purification, the spiritual elixir of divine love shines in its splendour, and stands high over every thing in the celestial region like the Sun.
758. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy-filter for the enjoyment of Nature's bounties.
759. It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces.

दुहानः प्रतमि॒त्पयः॑ पवि॒त्रे परि॑ षि॒च्यसे । क्र॒न्दे दे॒वाः अजी॑जनः ॥३॥

(३८)

(१-२) दुहस्तास्य (१, २) वयमाक्रीचयोः वयस्योऽस्तितो देव्यो वा, (२) क्षीमास्यद्विच्योऽस्मिदुर्जनी ।
(१, २) वयमाक्रीचयोः सोमः, (२) क्षीमास्य देवा देवताः । गायत्री छन्दः ॥

उ॒पे शि॒क्षप॑तस्त्र्यु॒पो भि॒यस॑मा धेहि॒ शत्र॑वे । प॒वमा॑न वि॒दो रयि॑म् ॥१॥

उ॒पो धु॒ जा॒तम॑प्तुरम् ॥२॥

उ॒पास्यै॑ गा॒यता॑ नरः ॥३॥

(३९)

(१-२) दुहस्तास्यद्विच्योऽस्तितो देव्यो वा, (१-२) वयमाक्षीचयोः सोमः, (३)
क्षीमास्यद्विच्योऽस्तितो देव्यो वा, गायत्री छन्दः ॥

प्र॒ सोमा॑सो वि॒पाश्चितो॑पो न॒यन्त॑ ऊ॒र्मयो॑ । व॒नानि॑ म॒हिषा॑ इ॒व ॥१॥

760. Duhānaḥ pratnamitpayah pavitre pari śicyse.
Krandam devāṇ ajījanaḥ.
(Cf. Rv IX. 42.4)

Sūkta 18

761. Upa śikṣāpatasthuṣo bhiyasamā dhchi śatrave
Pavamān vidā rayim.
(Cf. Rv IX. 19.6)
762. Upo śu jātamapturam gobhirbhaṅgam pariṣṛtam.
Indum devā ayāsiṣuḥ.
(Cf. S. 487; 1335; Rv IX. 61.13)
763. Upāsmāi gāyatā naraḥ (pavamānāyendave.
Abhi devaḥ iyakṣate.)
(Cf. S. 651; Rv IX. 11.1; Yv. XXXIII. 62)

Khaṇḍa VI

Sūkta 19

764. Pra somāso vipaścito'po nayanta ūrmayah.
Vanāni mahiṣā iva.
(Cf. S. 478; Rv IX. 33.1)

760. Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues.
761. May you bring near to us those who stand aloof, may you strike terror into our foes; O pure flowing elixir, please transfer their riches to us.
762. Only fragmentary: उपो वु जातमस्तुम् - Rv. IX. 61.13.
[Sent nearly by sacred waters, i.e., the *vasatīvarī* (waters), Nature's bounties approach this divine elixir nearby, which is well-born (vigorous and noble) and is the demolisher (of evils) — the one adorned with milk and curds].
763. Only fragmentary: उपसौ गायत नः - Rv. IX. 11.1.
[Sing, you, O leaders of ceremonies, your songs to him, is to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties]; (the verses are chanted whilst the juice is being extracted).
764. The conscientious drops of divine love rush along like waves of water or like buffaloes to forests.

अभि ओषानि बभ्रवः शुक्रं क्रतस्य धारया । वाजं गोमन्तमक्षरन् ॥२॥
सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्षन्तु विष्णवे ॥३॥

(१०)

(१-३) इत्युक्त्यास्य उद्गर्भं कथय । सोमो देवता । वाजदी इन्द्रः ।

प्र सोम देववितये सिन्धुर्न पिप्ये अर्षसा ।
अक्षोः परसा मदिरो न जागृविरच्छ कोशं मधुमृतम् ॥१॥
आ हयतो अर्जुनो अत्के अन्यत प्रियः सूनुर्न मन्ये ।
तमीं हिन्वन्त्यपसो यथा रथं नदीष्व गमस्त्योः ॥२॥

(११)

(१-३) इत्युक्त्यास्य उद्गर्भं कथय । सोमो देवता । वाजदी इन्द्रः ।

प्र सोमसो मदच्युतः श्वसे नो मघोनाम् । सुता विदये अक्रमुः ॥१॥

765. Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā.
Vājam gomantamakṣaran.₂
(Cf. Ṛv IX. 33.2)

766. Sutā indrāya vāyave varuṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.₃
(Cf. Ṛv IX. 33.3)

Sūkta 20

767. Pra soma devavītaye sindhurna pīpye arṇasā.
Añśoḥ payasā madiro na jāgṛvirachā kośam
madhuścutam.₁
(Cf. S. 514; Ṛv IX. 107.12)

768. Ā haryato arjuno atke avyata priyaḥ sūnurna marjyaḥ.
Tamiṁ hinvantyapaso yathā ratham nadīṣvā
gabhastyoh.₂
(Cf. Ṛv IX. 107.13)

Sūkta 21

769. Pra somāso madacyutaḥ śravate no maghonām.
Sutā vidathe akramuḥ.₁
(Cf. S. 477; Ṛv IX. 32.1)

765. The brown bright drops flow with force to the pitchers with a stream of divine ambrosia; they pour fourth food accompanied with kine (or milk products).
766. The effused elixir of divine Love proceeds to Nature's bounties, such as the Sun, the wind, the ocean, the moving clouds and to the cosmos.
767. O divine elixir, like rivers feeding an ocean, you are fed with water for the joy of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual liquor of bliss.
768. It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters, just as a warrior drives the chariot into battle.
769. May the elixirs of divine love, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance - for us who are the organizers of sacrifice.

आदी५ ह५सा यथा गणं विश्वस्यावीवशन्मतिम् । अत्यौ न गोभिरज्यते ॥२॥
 आदी त्रितस्य योषणौ हरि५ हिन्वन्त्यद्रिभिः । हन्वुमिन्द्राय पीतये ॥३॥

(२१)

(१-१) उपसवात् (१-२) वयमद्रितीपचोभ्याहुरौऽद्रिः, (२) ह्रीन्वापाव्य पत्नेही मवाग्नि-
 र्हरी । (१) वयमवा भूमि, (२-३) द्वितीपाद्वीपचोम लोको देवते ।

(१-२) वयमद्रितीपचोभ्यम् । (१) ह्रीन्वापाव्यपुत्रुः कन्वसी ।

अथा पवस्व देवयु रेभन्पवित्रं पर्येयि विश्वतः । मधोर्द्धारा अमृक्षत ॥१॥
 पवते ह्येतौ हरिः ॥२॥
 प्र सुन्वानापा०ःसः ॥३॥

॥ इति प्रथमा अष्टाद्विका ॥

770. Ādīm haṁso yathā gaṇam viśvasyāvīvaśanmatim.
 Atyo na gobhirajyate.₂
 (Cf. Ṛv IX. 32.3)

771. Ādīm tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
 Indumindrāya pitaye.₃
 (Cf. Ṛv IX. 32.2)

Sūkta 22

772. Ayā pavasva devayu rebhan pavitram pāryeṣi.
 Viśvataḥ. Madhorddhārā asṛkṣata.₁
 (Cf. Ṛv IX. 106.14)

773. Pavate haryato hariḥ ati hvarānsi ranhyā.
 Abhyarṣant stotṛbhīyo vīravadyaśaḥ.₂
 (Cf. S. 576; Ṛv IX. 106.13)

774. Pra sunvānāyāndhaso [martto na vṛta tadvacāḥ.
 Apa śvānamarādhasam hatā makhan na bhr̥gavaḥ.]₃
 (Cf. S. 553; 1386; Ṛv IX. 101.13)

Here ends Prapāthaka I — Ardha II

Here ends Prapāthaka I

Here also ends Adhyāya II

770. And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with waters, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).
771. And now, the stems of the plant are crushed under pressing stones, and the fingers of triply enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent Self.
772. For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions.
773. Only fragmentary: पर्वत हर्वतो हृदि - Rv. IX. 106.13.
[The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers].
774. Only fragmentary: न सुन्वानसाव्यसः - Rv. IX. 101.13.
[Let no mortal hear the sound of the effused divine elixir; it drives off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones, drive off this villain].

END

अथ द्वितीया वपाठका

(१)

(1-1) वृषस्वाव्य अग्रियो अपभिरुतिभिः । सोमो देवता । पावनी इव्यः ॥

पवस्व वाचो अग्रियः सोमं चित्राभिरुतिभिः । अग्निं विश्वानि काव्या ॥१॥

त्वँ समुद्रिया अपोग्रियो वाच ईरयन् । पवस्व विश्वचरणे ॥२॥

तुभ्येमा भुवना कवे महिष्णे सोम तस्थिरे । तुम्यं घावन्ति धेनवः ॥३॥

(२)

(1-2) वृषस्वाव्य अग्रियो अपभिरुतिभिः । सोमो देवता । पावनी इव्यः ॥

पवस्वेन्दो वृषा सुतः कृषो नो यशसो जने । विश्वा अपदिवो जहि ॥१॥

Adhyāya III

Prapāthaka II — Ardha I

Khaṇḍa I

Sūkta 1

775. Pavasva vāco agriyaḥ soma citrābhirūtibhiḥ.

Abhi viśvāni kāvyā.₁

(Cf. Rv. IX. 62.25)

776. Tvañ samudriyā apo'griyo vāca īrayan.

Pavasva viśvacarṣaṇe.₂

(Cf. Rv IX. 62.26)

777. Tubhyemā bhūvanā kave mahimne soma tasthire.

Tubhyam dhāvanti dhenavaḥ.₃

(Cf. Rv IX. 62.27)

Sūkta 2

778. Pavasvendo vṛṣā sutah kṛdhī no yaśaso jane.

Viśvā apā divṣo jañi.₁

(Cf. S. 479; Rv IX. 61.28)

Adhyāya III

775. O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise.
776. May you, as a leading inspirer of the lyrics, raising your voice, pour forth waters of the firmament.
777. O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you.
778. O mighty love divine, the showerer of benefits, may you make us celebrated among men and drive away all our adversaries.

यस्य ते सख्ये वयं सासह्याम पृतन्पतः । त्वेन्दो शुभं उत्तमे ॥२॥
या ते भिमान्यायुधा तिम्रानि सन्ति धूर्वणे । रक्षो समस्य नो निदः ॥३॥

(५)

(१-५) वृषस्वस्त्य गार्गीयः कण्वः । सोमो देवता । गार्गीयः ऋषिः ।

वृषा सोम शुभा अस्ति वृषा देव वृषभतः । वृषा धर्मोणि दध्रिषे ॥१॥
वृष्णस्ते वृष्यः शवो वृषा वने वृषा सुतः । स त्वं वृषन्वृषेदसि ॥२॥
अश्वो न चक्रदो वृषा स गा इन्दो समर्वतः । वि नो रये दुरो वृधि ॥३॥

(५)

(१-५) वृषस्वस्त्य गार्गीयः कण्वः । सोमो देवता । गार्गीयः ऋषिः ।

वृषा अस्ति भानुना शुभन्ते त्वा हवामहे । पवमानं स्वर्दृशम् ॥१॥

779. Yasya te sakhye vyañ sāsaḥyām a pṛtanyataḥ.
Tavendo dyumno uttame.²
(Cf. Rv IX. 61.29)

780. Yā te bhīmānyāyudhā tigmāni santi dhūrvane.
Rakṣā samasya no nidaḥ.³
(Cf. Rv IX. 61.30)

Sūkta 3

781. Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāni dadhrīṣe.¹
(Cf. S. 504; Rv IX. 64.1)

782. Vṛṣnaste vṛṣṇyañ śavo vṛṣā vanam vṛṣā sutah.
Sa tvam vṛṣan vṛṣedasi.²
(Cf. Rv. IX. 64.2)

783. Aśvo na cakrado vṛṣā sam gā indo samarvataḥ.
Vi no rāye duro vṛdhi.³
(Cf. Rv. IX. 64.3)

Sūkta 4

784. Vṛṣā hyāsi bhānunā dyumantam tvā havāmahe.
Pavamāna swardṛṣam.¹
(Cf. S. 480; Rv IX. 65.4)

779. O divine love, may we overcome them, who assail us; may we enjoy your friendship, lofty and glorious.
780. With your weapons which are formidable for destroying the wicked, please guard us from our every foe.
781. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.
782. O showerer, your strength consists in showering, your worship consists in showering; your juice consists in showering; O showerer, truly you alone are a 'showerer' a *vṛṣa*.
783. O blissful Lord, the showerer, you neigh like a horse; You give us cattle; you give us horses and open the doors for our wealth.
784. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.

यदेद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः । द्रोणे सधस्तेमशुषे ॥२॥
 ओ पवस्व सुवीर्य मन्दमानः स्वायुध । इहो विन्दया गहि ॥३॥

(१)

(१-१) द्रुक्तास्वायुस्त्वोऽयमयुर्गहि । गोमो वेत्ता । पापनी द्रुक् ।

पवमानस्य ते वयं पवित्रमभ्युन्दते । सखित्वमा वृणीमहे ॥१॥
 ये ते पवित्रमूर्मयोभिर्हरन्ति धारया । तेभिर्नः सोम मृदय ॥२॥
 स नः पुनान आ भर रयि वीरवतीमिषम् । इशानः सोम विश्वतः ॥३॥

785. Yadadbhiḥ pariṣicyase marmṛjyamāna āyubhiḥ.
 Droṇe sadhasthamaśnuṣe.₂
 (Cf. Rv IX. 65.6)

786. Ā pavasva suvīryam mandamānaḥ svāyudha.
 Iho śvindavā gaḥi.₃
 (Cf. Rv IX. 65.5)

Sūkta 5

787. Pavamānasya te vayam pavitramabhyundataḥ.
 Sakhitvamā vṛṇīmahe.₁
 (Cf. Rv IX. 61.4)

788. Ye te pavitramūrmayo'bhikṣaranti dhārayā.
 Tebhiraṇaḥ soma mṛḍaya.₂
 (Cf. Rv IX. 61.5)

789. Sa naḥ punāna ā bhara rayim vīravatimiṣam.
 Iśanaḥ soma viśvataḥ.₃
 (Cf. Rv IX. 61.6)

785. When rubbed and cleansed by hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected (and further treated upon).
786. May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours.
787. We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter.
788. Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream.
789. O divine love, lord over all, the purifier, bring us riches, food and heroic progeny.

(१)

(1-४) एतस्यास्य अग्नौ वेदातिथिर्कर्मिः । इन्द्रो देवता । गायत्री छन्दः ॥

अ॒ग्निं दू॒तं हृ॒ष्मीम॑हं हो॒तारं वि॒श्ववे॑दसम् । अ॒स्य य॑ज्ञस्य सु॒क्रतु॑म् ॥१॥

ज॒मिम॑मि॒च्छ ह॒वीम॑मिः सदा॑ हवन्त वि॒ष्पति॑म् । ह॒व्यवा॑हं पु॒रुप्रि॑यम् ॥२॥

अ॒ग्ने दे॒वा इ॒हा वा॑ह जज्ञा॒नो वृ॒क्तवा॑हि॒षि । अ॒सि हो॒ता न॑ इ॒ज्ये ॥३॥

(२)

(1-४) एतस्यास्य अग्नौ वेदातिथिर्कर्मिः । मित्रोऽग्नयस्य मित्रमज्जो वा देवताः । गायत्री छन्दः ॥

मि॒त्रं वा॑ग् ह॒वाम॑हं वरु॒णं सो॒मपी॑तये । यो जा॒ता पू॒तद॑क्षसा ॥१॥

अ॒ग्नेन॑ यावृ॒तापृ॒षापृ॑तस्य ज्योति॑षस्पती । ता मि॒त्रावरु॑णा हु॒वे ॥२॥

Khaṇḍa II

Sūkta 6

790. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.

Asya yajñasya sukratum.₁

(Cf. S. 3; Rv I. 12.1; Av. XX. 101.1)

791. Agnimagnim havīmabhiḥ sadā havānta viśpatim.

Havyavāham purupriyam.₂

(Cf. Rv I. 12.2; Av. XX. 101.2)

792. Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.

Asi hotā na īḍyaḥ.₃

(Cf. Rv I. 12.3; Av. XX. 101.3)

Sūkta 7

793. Mitram vyaṁ havāmahe varuṇaṁ somapītaye.

Yā jātā pūtadakṣasā.₁

(Cf. Rv I. 23.4)

794. Rtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.

Tā mitrāvaruṇā huve.₂

(Cf. Rv I. 23.5)

790. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the performer of benevolent deeds.
791. With dedicated noble deeds and invocations, we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart.
792. Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored.
793. We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings.
794. We invoke the most venerable and resplendent God. who with eternal truth encourages us to perform noble and pious actions.

वरुणः प्राविता भुवन्मित्रो विश्वामिरूतिभिः । फरेतो न सुरोधसः ॥३॥

(८)

(१-४) वरुणस्यैव विश्वामिरो मनुष्यमा कृतिः । (१, ३) इवमन्तरीयवोरुक्ता.

(१, ४) द्वितीयाचक्षुषोश्च सूर्यो देवते । गायत्री छन्दः ॥

इन्द्रमिद्रायिनो बृहदिन्द्रमर्कभिरर्किणः । इन्द्रं वाणीरनुपत ॥१॥

इन्द्रं इद्धर्याः सचा सम्मिस्रं आ वचोयुजा । इन्द्रो वज्री हिरण्यवः ॥२॥

इन्द्रं वाजेषु नोव सहस्रप्रधनेषु च । उग्रं उग्रामिरूतिभिः ॥३॥

इन्द्रो दीर्घाय चक्षसं आ सूर्यं रोहयद्वि । वि गोभिरद्विमैरवत् ॥४॥

795. Varuṇaḥ prāvitā bhuvanmitro viśvabhirūtibhiḥ.
Karatām naḥ surādhasaḥ.³
(Cf. Rv I.23.6; Yv. XXXIII. 46)

Sūkta 8

796. Indramidgāthino bṛhadindramarkebhīrarkīṇaḥ.
Indram vāṇīranūṣata.¹
(Cf. S. 198; Rv I. 7.1; Av. XX. 38.4; 47.4; 70.4)
797. Indra iddharyoḥ sacā sammiśla ā vacoyujā.
Indro vajrī hiraṇyayaḥ.²
(Cf. S. 597; Rv I. 7.2; Av. XX. 38.5; 47.5; 70.8)
798. Indra vājeṣu no'va sahasrapradhaneṣu ca.
Ugra ngrābhirūtibhiḥ.³
(Cf. S. 598; Rv I. 7.4; Av. XX. 70.10)
799. Indro dirghāya cakṣasa ā sūryaṁ rohayaddivi.
Vi gobhiradrimairayat.⁽⁴⁾
(Cf. Rv I. 7.3; Av. XX. 38.6; 47.6; 70.9)

795. May the venerable God protect us on all occasions; may the Sun provide us with all defences: may both of them make us most opulent.
796. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Rk with prayers, the priests of the Yajus with divine verses.
797. The resplendent Lord, the wielder of adamantine justice, is the co-ordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.
798. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.
799. The resplendent Lord elevated the Sun in the sky to render all things visible and charged the clouds with abundant waters.

(९)

(१-१) इन्द्रस्यास्य वैपवस्वन्तो वधिष्य क्रतिः । हवामही देवते । गायत्री छन्दः ।

इ॒न्द्रे अ॒ग्नौ नमो॑ बृ॒हत्सु॑वृ॒क्तिमे॒रयामहे॑ । धि॒या धे॒नौ अव॑स्येवः ॥१॥

ता हि श॒श्वन्त॑ इ॒दत॑ इ॒त्या वि॒प्रांस॑ ऊ॒तये॑ । स॒बाधो॑ वा॒जसा॑तये ॥२॥

ता वा॑ गी॒र्मिर्वि॑प॒न्युवः॑ प्र॒यस्व॑न्तो हवामहे । मे॒घसा॑ता स॒निष्य॑वः ॥३॥

(१०)

(१-१) इन्द्रस्यास्य वारुणिर्युवार्जिनो वधवर्जिनो क्रतिः । होमेही देवते । गायत्री छन्दः ।

वृषा॑ पवस्व धार॒या म॑रु॒त्स्वते॑ च म॒त्सरः॑ । वि॒श्वो द॑ध॒न् ओ॒जसा॑ ॥१॥

ते त्वा॑ ध॒त्तोर॑मौ॒ष्योऽ॑ । प॒वमान॑ स्व॒दृशो॑म् । हि॒न्वे वा॒जेषु॑ वा॒जिन॑म् ॥२॥

अ॒या चि॒त्तो वि॒पान॑या॒ हरिः॑ पवस्व धार॒या । यु॒जं वा॒जेषु॑ बो॒दय॑ ॥३॥

Sūkta 9

800. Indre agnā namo bṛhat suvṛktimerayāmahe.
Dhiyā dhenā avasyavaḥ.₁
(Cf. Rv VII. 94.4)

801. Tā hi śasvantā īdata ithā viprāsa ūtaye.
Sabādho vajasātaye.₂
(Cf. Rv VII. 94.5)

802. Tā vām gīrbhirvipanyuvaḥ prayasvanto havāmahe.
Medhasātā saniṣyavaḥ.₃
(Cf. Rv VII. 94.6)

Sūkta 10

803. Vṛṣā pavasva dhārayā marutvate ca matsarah.
Viśvā dadhāna ojasā.₁
(Cf. S. 469; Rv IX. 65.10)

804. Tam tvā dharttāramonyoḥ pavamāna swardṛśam.
Hinve vājeṣu vājīnam.₂
(Cf. Rv IX. 65.11)

805. Ayā citto vipānaya hariḥ pavasva dhārayā.
Yujam vājeṣu codaya.₁
(Cf. Rv IX. 65.12)

800. Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words.
801. Innumerable are intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with co-ordination for the acquirement of spiritual nourishment.
802. Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services.
803. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might.
804. You are the sustainer of heaven and earth, O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life).
805. Cleansed, effused and pressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent Self), our ally, for success in life's struggle.

(११)

(१-११) वृषस्यास्य वारित इत्यम्युक्तं । इन्द्रसोमौ देवते । विदुर् इत्या ।

वृषा शोणौ अभिकेनिक्रदद्वा नदयन्नेषि पृथिवीमुते वाम् ।
 इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचोदयन्नर्षसि वाचमेभाम् ॥१॥
 रसाय्यः पयसा पिवमान इरयन्नेषि मधुमन्तमश्नुम् ।
 पवमान सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥२॥
 एवा पवस्व मदिरो मदायोदग्रामस्य नमयन्वधस्तुम् ।
 परि वर्ण भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिकः ॥३॥

Sūkta 11

806. Vṛṣā, ṣoṇo abhikanikradad gā nadayanneṣi
 pṛthivīmuta dyām.
 Indrasyeva vagnurā ṣṛṇva ājau pracodayannarṣasi
 vācamemām.₁
 (Cf. Rv IX. 97.13)
807. Rasāyyaḥ payasā pinvamāna irayanneṣi
 madhumantamaṁśum.
 Pavamāna santanimeṣi kṛṇvannindrāya soma
 pariṣicyamānaḥ.₂
 (Cf. Rv IX. 97.14)
808. Evā pavasva madiro madāyodagrābhasya namayan
 vadhasnum.
 Pari varṇam bharamāṇo ruśantam gavyurno arṣa pari
 soma siktāḥ.₃
 (Cf. Rv IX. 97.15)

806. The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the one of the resplendent Self (or of conscience) during our inner conflicts. Encouraging and manifesting itself, it raises this voice
807. Sweet and flavoured, and dripping with milk, the elixir when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream.
808. O divine elixir, may you, the exhilarator, continue to flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us from all sides in the sacrificial vessels.

(१९)

(१-१) इषुवत्साव्य कार्त्तम्यो मघाव्य कनि । दन्तो वेत्ता । हवती उक्ता ॥

त्वामिदि हवामहे सातो वाजस्य कारवः ।
 त्वां धृत्रेधिन्द्र सत्यति नरस्त्वां काष्ठास्त्वैतः ॥१॥
 स त्वं नभिष्व वज्रहस्त धृष्युयां मह स्तवानो अद्रिवः ।
 गामश्च रथ्यमिन्द्र स किर सत्रां वाजं न जिग्युषे ॥२॥

(२०)

(१-२) इषुवत्साव्य कार्त्तम्यो मघाव्य कनि । दन्तो वेत्ता । हवती उक्ता ॥

अभि प्र वः सुराधसमिन्द्रमर्ष यथा विदे ।
 यो जरितृभ्यो मघवां पुरुषसुः सहस्रेणैव शिक्षति ॥१॥
 शतानीकेव प्र जिगाति धृष्युयां हन्ति वृत्राणि दाशुषे ।
 गिरैरिव प्र रसां अस्य पिन्विरे दग्धाणि पुरुभोजसाः ॥२॥

Sūkta 12

809. Tvāmiddhi havāmahe sātau vājasya kāravaḥ.
 Tvām Vṛtreṣvindra satpatim narastvām
 kāṣṭhāsvarvataḥ.
 (Cf. S. 234; Rv VI. 46.1; Yv. XXVII. 37; Av. XX. 98.1)

810. Sa Tvam naścitra vajrahasta dhṛṣṇuyā maḥa stavāno
 adrivaḥ.
 Gāmaśvaṁ rathyamindra sam kira satrā vājam na
 jigyuṣe.
 (Cf. Rv VI. 46.2; Yv. XXVII. 38; Av. XX. 98.2)

Sūkta 13

811. Abhi pra vaḥ surādhasamindramarca yathā vide.
 Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva
 śikṣati.
 (Cf. S. 235; Rv VIII. 49.1; Av. XX. 51.1)

812. Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrani dāṣuṣe.
 Giraiva pra rasā asya pinvire datrāṇi purubhojaṣaḥ.
 (Cf. Rv VIII. 49.2; Av. XX. 51.2)

809. O resplendent Lord, we, the poet-sages, invoke you to obtain strengthening food, you are the preserver of holy people. We, (the infantry and cavalry heroes) invoke you from all directions to enable us to overcome impediments in the conflicts of life.
810. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive our chariot as you have been granting everyone aspiring to be victorious.
811. I praise you, O bounteous resplendent Lord, grantor of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication.
812. He, equipped with his punitive forces, gets full control over hundreds of enemies. He destroys the enemies of His worshippers who liberally give to worthy and needy. He (our Lord) is a giver of ample rewards that swell like a stream flowing in as waters collecting from the mountains.

(१४)

(१-१) वृषस्यात्यङ्गिरसो ह्येव कवि । इन्द्रो देवता । वृषस्येव ॥

त्वामिदा ह्यो नरोप्यन्वज्जिन्मूर्णयः ।

स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि ॥१॥

मत्त्वा सुशिप्रिन्हरिवस्तमीमहे त्वया भूषन्ति वेधसाः ।

तव श्रवास्त्युपमान्युकथ्य सुतेष्विन्द्र गिर्वणः ॥२॥

(१५)

(१-१) वृषस्यात्यङ्गिरसोऽपदीयुर्कवि । सोमो देवता । गोषस्येव ॥

यस्ते मदा वरेण्यस्तेना पवस्वान्धसा । देवावीरघशांसहा ॥१॥

जग्मिर्वृत्रममित्रियं सन्निवोजं दिवेदिवे । गोषातिरश्वसा असि ॥२॥

सम्मिहो अरुषो भुवः सूपस्थाभिर्न धेनुभिः । सीदं च्येनो न योनिमा ॥३॥

Sūkta 14

813. Tvāmidā hyo naro' pīpyan vajrin bhūrṇayaḥ.
Sa indra stomavāhasa iha śrudhyupa svasaraṁa gahi.
(Cf. S. 302; Rv VIII. 99.1)

814. Matsvā suśiprin harivastamīmahe tvayā bhūṣanti
vedhasaḥ.
Tava Śravāṁsyupamānyukthya suteṣvindra
girvaṇaḥ.
(Cf. Rv VIII. 99.2)

Sūkta 15

815. Yaste mado vareṇyastena pavaśvāndhasā.
Devāviraḡhaśaṁsahā.
(Cf. S. 470; Rv IX. 61.19)
816. Jaghnirvṛtramamitriyaṁ sasnirvājam divedive.
Goṣātiraśvasā asi.
(Cf. Rv IX. 61.20)
817. Sammiślo aruṣo bhuvāḥ sūpasthābhirma dhenubhiḥ.
Sīdañchyeno na yonimā.
(Cf. Rv IX. 61.21)

813. O thunderer, your rich and opulent worshippers-everyday, today and yesterday have been offering devotion, which you have been pleased to accept. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.
814. O Lord of vital faculties, handsome and fair, please rejoice. We are offering prayers to you. May your votaries come to you. O resplendent, lover of songs may your glories be exemplary and claim our lauds.
815. Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people.
816. You are the destroyer of the hostile nescience, the enjoyer of battle, day by day, the giver of wisdom (cows), and the giver of vigour (horses).
817. May you now when blended with milk of kine, become resplendent with brilliance. May you alight like a falcon on your own abode.

(११)

(१-१) दृक्त्वात्स्य मायसो मयूष इति । दृषा मयो मायस्यपित्री सोमो देवता । मयुष इन्द्र ।

अयं पूषा रयिर्भगः सोमः पुनानो अर्पति ।

पतिर्विष्यत्य भूमनो व्यरूपद्रोदसी उभे ॥१॥

समु प्रिया अनुषत गावो मदाय घृष्वयः ।

सोमासः कृष्वते पथः पवमानास इन्द्रवः ॥२॥

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।

यः पञ्च चर्षणीरभि रयि येन वनामाहे ॥३॥

(१०)

(१-१) दृक्त्वात्स्य (१-१) मयमायिनीपयोपद्रिताः किष्कानिवास्पीकपिपयः, (१) क्लीमावायाह्विताः
दृक्त्वात्स्य मायसः । सोमेन्द्रमुषास्य देवता । मयती इन्द्र ।

दृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतीतापसां दिवः ।

प्राणा सिन्धूनां कलशाः अचिक्रदादिन्द्रस्य शार्पाविशन्मनोपिभिः ॥१॥

Sūkta 16

818. Ayam pūṣā rayirbhagaḥ somaḥ punāno arṣpati.
Patirviśvasya bhūmano vyakhyadrodasī ubhe.
(Cf. S. 546; Rv IX. 101.7)

819. Samu priyā anūṣata gāvo madāya ghr̥ṣvayaḥ.
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.
(Cf. Rv IX. 101.8)

820. Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayim yena vanāmahe.
(Cf. Rv IX. 101.9)

Sūkta 17

821. Vṛṣā matinām pavate vicakṣaṇaḥ somo ahnām
pratarītoṣasām divaḥ.
Prāṇā sindhūnām kalaśām acikradadindrasya
hārdyāviśanmanīṣibhiḥ.
(Cf. S. 559; Rv IX. 86.19; Av. XVIII. 4.58)

818. This divine elixir, being purified, hastens (to the pitcher). It is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.
819. The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow).
820. O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people (or the five sense organs) and whereby we may obtain riches.
821. The all-observant elixir is the showerer of blessing to its eulogists; it is the furtherer of day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the Sun. The wise invoke it with praises.

मनीषिभिः पवते पूर्यः कविरुभिर्यतः परि कोशाः अतिष्यदत् ।
 त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुः सख्याय वर्धयन् ॥२॥
 अयं पुनान उषसो अरोचयदयः सिन्धुभ्यो अभवदु लोकहृत् ।
 अयं त्रिः सप्त दुदुहान आशिरः सोमो हृदे पवते चारु मत्सरः ॥३॥

(१८)

(१-३) दुदुहत्याशिरसौ भुक्कामुक्कयदुषी । इन्द्रो देवता । मायसी कन्वा ।

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्य मनः ॥१॥
 एवा रतितुर्वीमघ विश्वेभिर्धायि धातृभिः । अधा चिदिन्द्र नः संचा ॥२॥
 मो पु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतेः ॥३॥

822. Manīṣbhiḥ pavate pūrvyah kavirnrbhiryataḥ pari
 kośāṁ asiṣyadat.

Tritasya nāma janayanmadhu kṣarannindrasya vāyuṁ
 sakhyāya vardhayan.₂

(Cf. Rv IX. 86.20)

823. Ayam punāna uṣaso arocayadayaṁ sindhubhyo
 abhavadu lokakṛt.

Ayam triḥ sapta duduhāna āśiraṁ somo hr̥de pavate
 cāru matsaraḥ.₃

(Cf. Rv IX. 86.21)

Sūkta 18

824. Evā hyasi vīrayurevā śūra uta sthiraḥ.

Evā te rādhyam manaḥ.₁

(Cf. S. 232; Rv VIII. 92.28; Av. XX. 60.1)

825. Evā rātistuvīmagha viśvebhirdhāyī dhatṛbhiḥ.

Adhā cidindra naḥ sacā.₂

(Cf. Rv VIII. 92.29; Av. XX. 60.2)

826. Mo 'u brahmeva tandrayurbhuvo vājānām pate.

Matsvā sutasya gomataḥ.₃

(Cf. Rv VIII. 92.30; Av. XX. 60.3)

822. The ancient sage (divine elixir) is purified by the wise, guided by priests, and it roars into receptacles; euologizing the name of threefold (the Sun or the resplendent Lord); it distills over sweet juices to avail friendship of the Sun, indra and wind (*vāyu*).
823. When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir encourages three times seven (ie., 21) celestial rivers or cows pour out their curds and milk; it exhilarates and flows pleasantly to the heart.
824. You verily love to overcome the wicked; you are a hero and firm; your mind is to be propitiated.
825. O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally.
826. Behave not like a lazy priest, O Lord of nourishment; rejoice in drinking the elixir of divine love mixed with dedication (or with cow-products like milk and curds).

(१९)

(१-३) इन्द्रोऽस्य पावृष्यन्वसो वेता क्रति । इन्द्रो वेता । सन्नुहृत् क्रन्तः ॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।

रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥१॥

सख्ये तं इन्द्रं वाजिनो मा भेम शवसस्पते ।

त्वामभि प्र नौनुमो जेतारमपराजितम् ॥२॥

पूर्वीरिन्द्रस्य रतयो न वि दस्यन्धूतयः ।

यदा वाजस्य गोमत स्तोतृभ्यो मं हते मघम् ॥३॥

॥ इति द्वितीयस्य अष्टमोऽङ्कः ॥

Sūkta 19

827. Indram viśvā avīvṛdhantsamudravvyacasam girah.
Rathītamaṁ rathīnām vājānām satpatim patim.
(Cf. S. 343; Rv I. 11.1; Yv. XII. 56; 15.61; 17.61)
828. Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra nonumo jetāramaparājitam.
(Cf. Rv I. 11.2)
829. Pūrvīrindrasya rātayo na vi dasyantyūtayah.
Yadā vājasya gomata stotṛbhyo maṁhate magham.
(Cf. Rv I. 11.3)

Here ends, Dvitiya Prapāṭhaka
Prathama Ardha, Tritiya Adhyāya

827. All our praises magnify God, who is vast as an ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.
828. Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God.
829. The all merciful providence has been showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees.

END

अथ द्वितीयस्य द्वितीयोऽङ्कः

(१)

(१-३) वृषत्वात्स्य भागंरो वषट्त्रिदंभिः । सोमो देवता । गावयी ऋक् ।

एत॑ अ॒ष्टम॑मिन्द॒वस्तिरः॑ पवि॒त्रमा॑शवः । वि॒श्वान्य॑भि॒ सौभ॑गा ॥१॥
विघ्न॑न्तो दुरि॒ता पु॒रु सु॒गा तो॒काय॑ वाजिनः । त्मना॑ कृ॒ष्वन्तो॑ अ॒र्वतः॑ ॥२॥
कृ॒ष्वन्तो॑ वरि॒वो ग॒वेभ्य॑र॒न्ति सु॒ष्टुति॑म् । इ॒दाम॑स्मभ्य॒र स॑यतम् ॥३॥

(२)

(१-१) वृषत्वात्स्य पारमिर्दुर्जयंमदभिर्वा अभिः । सोमो देवता । गावयी ऋक् ।

रा॒जा मे॒धाभि॑रि॒यते॑ प॒वमानो॑ म॒नाव॑धि । अ॒न्तरि॑क्षेण॒ यत॑वे ॥१॥

Adhyāya IV

Prapāṭhika II — Ardha II

Khaṇḍa I

Sūkta 1

830. Eta asṛgramindavastiraḥ pavitramāśavaḥ.
Viśvānyabhi saubhagā.₁
(Cf. Rv IX. 62.1)

831. Vighnanto duritā puru sugā tokāya vājinaḥ.
Tmanā Kṛṇvahto arvataḥ.₂
(Cf. Rv IX. 62.2)

832. Kṛṇvanto varivo gave'bhyarsanti suṣṭutim.
Idāmasmabhyaṁ samyatam.₃
(Cf. Rv IX. 62.3)

Sūkta 2

833. Rājā medhābhirīyate pavamāno manāvadhi.
Antarikṣeṇa yātave.₁
(Cf. Rv IX. 65.16)

Adhyāya IV

830. Those rapid streams of divine love have been obliquely directed through the cosmic filter to us providing all felicities, —
831. — repelling many evils, bestowing happiness and success upon our sons and warriors.
832. They flow towards our noble eulogy, granting (us) our cattle — sustaining wealth and food.
833. The radiant elixir purified at the place of worship is implored through holy songs by the priests to pass through the firmament (of inner consciousness).

आ न॑ सोम॑ सहो जुवो॑ रूपं न वर्ष॑से भर । सु॒ष्वा॒णो दे॒ववी॑तये ॥२॥
आ न॑ इ॒न्दो श॑त॒ग्वि॒नं ग॑वां पोष॑स्व॒ स्व॑श्यम् । व॒हो भ॑ग॒तिभू॑तये ॥३॥

(१)

(१-५) पंचर्षत्पात्वा मार्गः कथितेति । सोमो देवता । गायत्री इत्यत्र ॥

तं त्वा नृ॒म्णा॒नि बि॒भ्रत॑स्व॒ सध॑स्तेषु॒ महो॑ दि॒वः । चारु॑स्व॒ सु॒कृत्ये॑य॒माहे ॥१॥
सं॒वृ॒क्त॒वृ॒क्ष्यमु॒क्त्यं॑ मा॒हाम॑हि॒व्रतं॑ म॒दम् । श॒तं पु॒रो रु॒रु॒क्षणि॑म् ॥२॥
अ॒तस्त्वा र॑यि॒रभ्य॑यद्रा॒जान॑स्व॒ सु॒क्रतो॑ दि॒वः । सु॒पर्णो॑ अ॒व्यथी॑ भर॒त् ॥३॥
अ॒धो हि॒न्वा॒न इ॒न्द्रि॒यं ज्य॑यो मा॒हित्व॑मा॒नाशे॑ । अ॒भिष्टि॑कृ॒द्वि॒च॒र॒णिः ॥४॥

834. Ā naḥ soma saho juvo rūpam na varcase bhara.
Suṣvāṇo devavīṭaye.₂
(Cf. Ṛv IX. 65.18)

835. Ā na indo śatagvinam gavām poṣaṁ svaśvyam.
Vahā bhagattimūṭaye.₃
(Cf. Ṛv IX. 65.17)

Sūkta 3

836. Tam tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ.
Caruṁ sukrītyayemahe.₁
(Cf. Ṛv IX. 48.1)

837. Samvṛktadhṛṣṇumukthyam mahāmahivratam
madam.
Śatam puro ruruksaṇim.₂
(Cf. Ṛv IX. 48.2)

838. Atastavā rayirabhyayadrājānaṁ sukrato divaḥ.
Suparṇo avyathī bharat.₃
(Cf. Ṛv IX. 48.3)

839. Adhā hinvāna indriyam jyāyo mahitvamānaśe.
Abhiṣṭikṛdvicarṣaṇiḥ.₄
(Cf. Ṛv IX. 48.5)

834. O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance.
835. O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including troops of cavalry and gifts of prosperity.
836. In our sacred ceremonial works, we solicit your blessings; you are the possessor of stores of wealth; and you abide in lofty regions of heavens.
837. (O divine elixir) you are the overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers.
838. O divine elixir, you are the accomplisher of selfless deeds, the unwearied hawk brings you here from distant heaven; you are our lord over riches.
839. He is the contemplator of all and the bestower of the objects of our desires and observer of all men. He attains mighty power and majesty when he puts forth his vigour, verily, his resplendence.

वि॒श्व॒स्मा इ॒त्सव॑द्दि॒शो सा॒धार॑ण॒ः रज॑स्तु॒रम् । गो॒पा॒मृत॑स्य वि॒भर॑त् ॥५॥

(४)

(१-१) दुषस्मास्य धारीणः कारय प्रणिः । सोमन्दी देवते । गोपास्यो हन् ।

इ॒थे प॑वस्त्वं धा॒रया॑ मृ॒ज्यमा॑नो म॒नो॒र्षिभिः॑ । इ॒न्द्रो रु॑चाभि॒गा इ॒हि ॥१॥

पु॒ना॒नो व॑रि॒वस्कृ॑ध्यु॒र्जं ज॑नाय गि॒र्वणः॑ । ह॒रे मृ॒जान॑ आ॒क्षिर॑म् ॥२॥

पु॒ना॒नो दे॒ववी॑तय इ॒न्द्रस्य॑ या॒हि नि॒ष्कृ॑तम् । यु॒तानो॑ वा॒जिभि॑र्ह॒तः ॥३॥

(५)

(१-१) दुषस्मास्य कण्ठो वेद्यतिपिक्रमि । निर्मज्जकारणीयात्प्रां देवते । गोपास्यो हन् ।

अ॒ग्निना॑भिः॒ समि॑ष्यते क॒विर्गृ॑ह॒पति॑यु॒वा । इ॒ज्यवा॑ इ॒जु॒क्षास्यः॑ ॥१॥

840. Viśvasmā itsvatdṛṣe sādharmaṇaṁ rajasturam.
Gopāmṛtasya virbharat.₅
(Cf. Ṛv IX. 48.4)

Sūkta 4

841. Ise pavasva dhārayā mṛjyamāno manīṣbhiḥ.
Indo rucābhiḥ gā ihi.₁
(Cf. S. 505; Ṛv IX. 64.13)

842. Punāno varivaskṛdhyūrjam janāya girvaṇaḥ.
Hare sṛjāna āśiram.₂
(Cf. Ṛv IX. 64.14)

843. Punāno devavītaya indrasya yāti niṣkṛtam.
Dyutāno vājibhirhitāḥ.₃
(Cf. Ṛv IX. 64.15)

Khaṇḍa II

Sūkta 5

844. Agnināgniḥ samidhyate kavirgr̥hapatiriyuvā.
Havyavād juhvāsyāḥ.₁
(Cf. Ṛv I. 12.6)

840. The divine bird (*viḥ*) brings you here so that each may see light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of everyone.
841. O holy water, cleansed by priests, may you flow in a stream for our sustenance and with fodder go to the cattle.
842. The green-tinted blissful elixir, lauded by hymns, is mixed with curds and milk and then purified; it bestows wealth and food upon the worshipper.
843. Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by vigorous and strong ones.
844. From Supreme Energy, the terrestrial and cosmic fires are also kindled. May we all sing to the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously.

यस्त्वामग्ने हविष्येतिदृतं देव सपयति । तस्य स्म प्राविता मेव ॥२॥
 यो अग्निं देववीतये हविष्माँ आविवासति । तस्मै पावक मृदय ॥३॥

(१)

(१-१) दृषत्वास्व देवामिदो बहुष्मन्ता कृषिः । मित्रवरुणौ देवते । पावनी मृदयः ।

मित्रं हवे पूतदक्षं वरुणं च रिशदसम् । धियं घृताचीं साधन्ता ॥१॥
 क्रतेन मित्रावरुणाघृतावृधावृतस्पृश । कर्तुं बृहत्तमं शाये ॥२॥
 कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥३॥

845. Yastvāmagne haviṣpatirdūtam deva saparyati.
 Tasya sma prāvitā bhava.₂
 (Cf. Rv I. 12.8)

846. Yo agnim devavītaye haviṣmāñ āvivāsatī.
 Tasmai pāvaka mṛdaya.₃
 (Cf. Rv I. 12.9)

Sūkta 6

847. Mitrañ huve pūதாக্ষam varuṇam ca riśādasam.
 Dhiyam ghṛtācīm sādhanā.₁
 (Cf. Rv I. 2.7; Yv. XXXIII. 57)

848. Rtena mitrāvaruṇāvṛtāvṛdhāvṛtasprṣā.
 Kratum bṛhantamāśāthe.₂
 (Cf. Rv I. 2.8)

849. Kavī no mitrāvaruṇā tuvijātā urukṣayā.
 Dakṣam dadhāte apasam.₃
 (Cf. Rv I. 2.9)

845. O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind.
846. May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly.
847. I invoke the Lord, the only source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life.
848. O the source of light and bliss, you are the augmenter and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success.
849. O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us, at least, we think thus you are the refuge of multitudes.

(१-३) इन्द्रस्यास्य वैशारिषो मधुस्त्वष्टर इति । इन्द्रो देवता । गाथयो छन्दः ॥

इन्द्रेण संहि दक्षसे संजग्मानो अविभ्युषा । मन्दु समानवर्षसा ॥१॥
आदह स्वधामनु पुनर्गमत्वमेरि । दधाना नाम यज्ञियम् ॥२॥
वीडु चिदारुजनुभिर्गुहा चिदिन्द्र वह्निभिः । अविन्द उसिया अनु ॥३॥

(४)

(१-३) इन्द्रस्यास्य वैशारिषो मधुस्त्वष्टर इति । इन्द्रो देवता । गाथयो छन्दः ॥

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम् । इन्द्राग्नौ न मर्द्धतः ॥१॥
उग्रा विघनिना मृधे इन्द्राग्नौ हवामहे । ता नो मृदात इदृशे ॥२॥

Sūkta 7

850. Indreṇa saṁ hi dṛkṣase saṁjagmāno avibhyuṣā.
Mandū samānavarccasā.
(Cf. Rv I. 6.7; Av. XX. 40.1; 70.3)
851. Ādaha svadhāmanu punargarbhartvamerire.
Dadhānā nāma Yajñiyam.
(Cf. Rv I. 6.4; Av. XX. 40.3; 69.12)
852. Viḍu cidārujatnubhircguhā cidindra vahnibhiḥ.
Avinda usriyā anu.
(Cf. Rv I. 6.5; Av. XX. 70.1)

Sūkta 8

853. Tā huve yayoridam papne viśvam purā kṛtam.
Indrāgnī na marddhataḥ.
(Cf. Rv VI. 60.4)
854. Urgā vighaninā mṛdha indrāgnī havāmahe.
Tā no mṛdāta idṛṣe.
(Cf. Rv VI. 60.5; Yv. XXXIII. 61)

850. The vital powers, strengthened by mental consciousness of the inner self, rejoice and shine with equal splendour.
851. Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo.
852. Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave.
853. I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us.
854. We invoke the cosmic fierce forces of lightning (*indra*) and fire (*agni*) the destroyer of adversaries; may they be kind to everyone like me.

हथो वृत्राण्यार्यो हथो दासानि सत्पती । हथो विश्वा अप द्विषः ॥३॥

(२)

(१-३) हथस्यास्य सत्पतिर्य कवचः । सोममिच्छामस्य देवताः । वृत्राणि कवचः ।

अभि सोमास आयवः पवन्ते मयं मदम् ।

समुद्रस्याधि विष्टपे मनीषिणो मत्सरसो मदच्युतः ॥१॥

तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत् ।

अपो मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥२॥

नृभिर्व्येमाणो हर्षतो विचक्ष्णो राजा देवः समुद्रयः ॥३॥

855. Hatho vṛtrāṇyāryā hatho dāsāni satpatī.

Hatho viśvā apa dviṣaḥ.³

(Cf. Rv VI. 60.6)

Khaṇḍa III

Sūkta 9

856. Abhi somāsa āyavaḥ pavante madyam madam.

Samudrasyādhi viṣṭape manīṣiṇo matsarāso
madacyutaḥ.¹

(Cf. S. 518; Rv IX. 107.14)

857. Taratsamudram pavamāna ūrminā rājā deva ṛtam
brhat.

Arṣā mitrasya varuṇasya dharmaṇā pra hinvāna ṛtam
brhat.²

(Cf. Rv IX. 107.15)

858. Nṛbhīryemaṇo haryato vicakṣaṇo rājā devaḥ
samudryaḥ.³

(Cf. Rv IX. 107.16)

855. May you counteract all oppressions committed by the so-called pious persons; counteract all oppressions committed by the impious ones. O protectors of the virtuous, drive away everyone that hates us.
856. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligence-promoting and exhilarating.
857. May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverse the firmament in a stream; vast and true, being sent forth, may it flow for the support of the sun and ocean (or through the help of in-breath and out-breath).
858. Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament (flows for the sake of the resplendent Self).

(१०)

(१-१) दधत्वात्प गतस्य गपस्य कति । सौमं देवता । विदुष्व् प्रत्ययः ॥

ति॒श्रो वा॒च ई॒रय॑ति प्र॒ व॒ह्निर्ऋ॑तस्य धी॒तिं ब्र॒ह्म॑णो मनी॒षाम् ।
 गा॒वो य॑न्ति गा॒पति॑ पृ॒च्छमा॑नाः सोमं॑ य॒न्ति म॑तयो वाव॒शानाः॑ ॥१॥
 सोमं॑ गा॒वो धे॑नवो वाव॒शानाः॑ सोमं॑ वि॒प्रा म॑तिभिः पृ॒च्छमा॑न्नाः ।
 सोमं॑ सु॒त ऋ॑च्यते पू॒यमा॑नः सोमं॑ अ॒र्कास्त्रि॑ष्टुभः सं न॑वन्ते ॥२॥
 ए॒वा नः॑ सोम॒ परि॑षिच्यमान आ प॑वस्व पू॒यमा॑नः स्व॑स्ति ।
 इन्द्र॑मा वि॒श बृ॑हता म॒देन॑ व॒र्द्धया॑ वाचं॒ जन॑या पु॒रंधि॑म् ॥३॥

Sūkta 10

859. Tisro vāca īrayati pra vahnirṛtasya dhītim brahmaṇo manīṣām.
 Gāvo yanti gopatim prcchamānāḥ somam yanti
 matayo vāvaśānāḥ.
 (Cf. S. 525; Rv IX. 97.34)
860. Somam gāvo dhenavo vāvaśānāḥ somam viprā
 matibhiḥ prcchamānāḥ.
 Somam suta ṛcyate pūyamānaḥ some arkāstriṣṭubhaḥ
 sam navante.
 (Cf. Rv IX. 97.35)
861. Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ
 svasti.
 Indramā viśa brhatā madena vardhaya vācam janayā
 purandhim.
 (Cf. Rv IX. 97.36)

- 859 The sage, radiant like fire, utters the triple speech (Ṛk, Yajus, Sāman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if, cows come to the cowherd, their master.
860. The mulch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk. The divine elixir is invoked by chanting hymns in Triṣṭup (and other metres).
861. O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us.

(१-५) यद्युक्तास्त्यक्त्रिस्तु प्रवन्था मयि । इन्द्रो देवते । इदानीं ७५-८० ।

यद्याव इन्द्र ते शतं शतं भूमिरुत स्युः ।
न त्वा वज्रिन्तसहस्रं सूर्या अनु न जातमष्ट रोदसी ॥१॥
आ पप्राथ महिना वृष्ण्या वृषन्विश्वे शविष्ठे शवसा ।
असां अव मघवन्नोमति मजे वज्रिशिवामिरूतिभिः ॥२॥

(१२)

(१-५) यद्युक्तास्त्यक्त्रिस्तु प्रवन्था मयि । इन्द्रो देवता । इदानीं ७५-८० ।

वयं घ त्वा सुतावन्त आपो न वृक्तवर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेके उक्थिनः ।
कदा सुतं वृषाण ओक आ गम इन्द्र स्वब्दीव वसगः ॥२॥

Khaṇḍa IV

Sūkta 11

862. Yadyāva indra te śataṁ śatam bhūmīruta syuḥ.
Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa
rodasī.₁
(Cf. S. 278; Rv VIII 70.5; Av. XX. 81.1; 92.20)

863. A paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā.
Asmāṁ ava maghavan gomati vraje
vajriṁcitṛābhirūtibhiḥ.₂
(Cf. Rv VIII. 70.6; Av. XX. 81.2; 92.21)

Sūkta 12

864. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.₁
(Cf. S. 261; Rv VIII. 33.1; Av. XX. 52.1; 57.14)
865. Svaranti tvā sute naro vaso nireka ukthinah.
Kadā sutam iṛṣāṇa oka ā gama indra svabḍīva
vaṁsagaḥ.₂
(Cf. Rv VIII. 33.2; Av. XX. 52.2; 57.15)

862. O Lord of resplendence, were there a hundred heavens or a hundred earths - - not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.
863. O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder-arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure, full of kine.
864. We are pouring forth to you the devotional prayers like channels of water. Our hearts are pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters.
865. The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place. Whensoever, you feel like thirsty, as a bellowing bull, please do come to appreciate and enjoy the elixir of sweet devotional prayers at our home.

कण्वेभिर्दृष्ट्वा धृषद्वाजं दर्शि सहस्रिणाम् ।
पिङ्गरूपं मघवन्विचरणे मक्षु गोमन्तमीमहे ॥३॥

(११)

(१-३) दृष्ट्वाभ्याम् कृत् कणि । इन्द्रो देवता । धृषद्वाजः । मक्षुः इन्द्रः ॥

तरणिरित्सिपासति वाजं पुरंध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमि तष्टेव सुद्रुवम् ॥१॥
न दुष्टतिद्रविणादेष्टु शस्यते न स्वेधन्तः रयिनेशत् ।
सुशक्तिरिन्मघवं तुभ्यं मावते देष्णं यत्पार्यं दिवि ॥२॥

(१२)

(१-३) दृष्ट्वाभ्याम् कृत् कणि । सोमो देवता । गावो इन्द्रः ॥

तिस्रो वाच उदारते गावो मिमन्ति धेनवः । हरिरेति कनिक्रदत् ॥१॥

866. Kaṇvebhirdhṛṣṇavā dhṛṣadvājam darśi sahasrīṇam.
Piśaṅgarūpam maghavanvicarṣaṇe makṣū
gomantamimahe._१
(Cf. Rv VIII. 33.3; Av. XX. 52.3; 57.16)

Sūkta 13

867. Taraṇiritsiśāsati vājam purandhyā yujā.
Ā va indram puruhūtam name gīrā nemim taṣṭeva
sudruvam._१
(Cf. S. 238; Rv VII. 32.20)

868. Na duṣṭutirdravīnodeṣu śasyate na sredhantam
rayimaśat.
Suśaktirin maghavam tubhyam māvate deṣṇam
yatpārye divi._२
(Cf. Rv VII. 32.21)

Sūkta 14

869. Tisro vāca udārate gāvo mimanti dhenavaḥ.
Harireti kanikradat._१
(Cf. S. 471; Rv IX. 33.4)

- 866 O resolute resplendent Lord, may you abundantly bestow upon our wise men thousands of benefits, O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of splendid wealth of gold and matured wisdom..
867. Only an active man, who solemnly worships, acquires wealth and wisdom O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the pliant metal ring round the wheel.
868. The careless person does not acquire wealth by his unbecoming chants. Wealth also does not come to one who obstructs the praises of others. O bounteous Lord, in you rests the authority of giving awards to one like me who gracefully sings, addressed to you the requisite hymns on appropriate occasions.
869. The priests utter the three sacred texts (the Ṛk, the Yajus, and the Sāmans; of three forms of speech-poem, prose and lyrics); the milch kine low on being milked, while the green-tinted elixir flows with roaring sound (to the collecting vessel).

अभि ब्रह्मीरनुषत यद्भीकृतस्य मातरः । मर्जयन्तीदिवः शिशुम् ॥२॥
 रायः समुद्रोऽधतुरीक्षन्त्यः सोम विश्वतः । आ पवस्व सहस्रिणः ॥३॥

(१५)

(१-३) वृत्त्यान्व वातपो पयस्विर्दधिः । सोमेन्द्री देवते । मधुसूक् ऋक् ।

सुतासौ मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
 पवित्रवन्तो अक्षरं देवान्गच्छन्तु वो मदो ॥१॥
 इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
 वाचस्पतिर्मखस्यते विश्वस्येशान ओजसः ॥२॥
 सहस्रधारः पवते समुद्रो वाचमीक्ष्यः ।
 सोमस्पती रयीणाः सलेन्द्रस्य दिवेदिवे ॥३॥

870. Abhi brahmīranūṣata yāvīrṛtasya mātaraḥ.
 Marjayantīrdivāḥ. śiśum.₂
 (Cf. Rv IX. 33.5)
871. Rāyah samudrāmścaturō' smabhyañ soma viśvataḥ.
 Ā pavasa sahasrinaḥ.₃
 (Cf. Rv IX. 33.6)

Sūkta 15

872. Sūtāso madhumattamāḥ somā indrāya mandinaḥ.
 Pavitravanto akṣaram devān gacchantu vo madāḥ.₁
 (Cf. S. 547; Rv IX. 101.4; Av. XX. 137.4)
873. Indurindrāya pavata iti devāso abruvan.
 Vācaspatirmakhasyate viśvasyesāna ojaṣaḥ.₂
 (Cf. Rv 101.5; Av. XX. 137. 5)
874. Sahasradhāraḥ pavate samudro vācamīñkhyāḥ.
 Somaspatī rayīṇāñ sakhendrasya divedive.₃
 (Cf. Rv IX. 101.6; Av. XX. 137.6)

870. While they purify and decorate the child of heaven (the elixir of divine love), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred.
871. From every side, from all the four quarters, O Lord of love and joy, pour upon us boons of riches. Please fulfil our aspirations, the thousand ones, from all sides.
872. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self, may you, O exhilarating elixir, proceed to other divine elements also.
873. O, our devout worshippers, say, "O divine elixir, flow forth for the aspirant, the resplendent Self", it is the lord of speech, sovereign of all by its might, and worthy of our adoration.
874. The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows today , day by day.

(११)

(१-१) दृषत्वास्याधिरसः पवित्रं कृषिः । ब्रह्मन्त्यतिमोमी देवते । वगाती एवम् ॥

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
 अतस्तनूर्ना तदामो अश्नुते ऋतास इद्वहन्तः स तदाशत ॥१॥
 तपोऽप्यवित्रं विततं दिवस्पदेर्वन्तो अस्य तन्तवो व्यस्मिरन् ।
 अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा ॥२॥
 अस्वरूपदुपसं पृश्निरग्रिया उक्षा मिमेति भुवनेषु वाजयुः ।
 मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥

(१०)

(१-१) दृषत्वास्यास्य काष्ठा सोमरिक्तं । अग्निर्विषता । अन्विषन्त्यः ॥

प्र मां हि दद्यात् गापत व्रतामे बृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥१॥

Sūkta 16

875. Pavitram te vitatam brahmaṇaspate prabhurgātrāṇi
 paryeṣi viśvataḥ.
 Ataptatanūrna tadāmo aśnute ṛtāsa idvahantaḥ sam
 tadāśata. १
 (Cf. S. 535; Ṛv IX. 83.1)

876. Tapoṣpavitram vitatam divaspade'rcanto asya tantavo
 vyasthiran,
 Avantyasya pavitāramāśavo divaḥ pṛsthamaḍhi
 rohanti tejasā. २
 (Cf. Ṛv IX. 83.2)

877. Arūrucaduśasaḥ pṛśniragriya ukṣā mimeti bhuvaneṣu
 vājayuh.
 Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro
 garbhamā dadhuḥ. ३
 (Cf. S. 596; Ṛv IX. 83.3)

Sūkta 17

878. Pra mañhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.
 Upastutāso agnaye. १
 (Cf. S. 107; Ṛv VIII. 103.8)

- 875 O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creations from all sides; you never get tired (i.e. become hot) in your work; your divine bliss is not obtainable to those who are raw and imperfectly instructed, unripened; only the mature ones, thoroughly baked, receive graces from you.
- 876 Your filter of the elixir that burns out all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of their filter are separated. The brilliant swift-flowing juice protects the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations.
877. The associate of dawn and the Sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect it supports the entire intelligentsia i.e. the elders, the beholders of men; it supports the germ of entire activity in the world.
878. O chanters, sing forth to the mighty adorable Lord, who is most bounteous, observant of truth and radiant with His refulgence.

आ व॑र॒सते म॑घवा॒ वीर॑वप॒शः स॑मि॒द्धो शु॒क्रगृ॑हुतः ।
कु॒वि॒न्नो अ॒स्य सु॑म॒तिर्भ॑व्य॒स्यच्छा॑ वा॒जेभि॑रा॒गम॑त् ॥२॥

(१८)

(१-१) द्रुमस्यास्य छायात्मनो गोमुखवचनविनाहरी । हन्तो देवता । उक्विह् इन्द्रः ॥

तं ते॑ म॒दं गृ॑णीम॒सि वृ॑ष॒णं पृ॑क्षु॒ सास॑हिम् ।
उ॒ लोक॑कृ॒तुम॑द्रि॒वो हरि॑श्रियम् ॥१॥

येन॑ ज्योती॒रप्या॑य॒वे मन॑वे च वि॒वेदि॑य ।
म॒न्दानो॑ अ॒स्य ब॑र्हिषो॒ वि राज॑सि ॥२॥
तद॑द्या॒ चित्त॑ उ॒क्थि॒नोनु॑ पृ॒वन्ति॑ पू॒र्वपा॑ ।
वृ॒षप॑त्नीर॒पो जया॑ दि॒वेदि॑वे ॥३॥

879. Ā vaṁsate maghavā vīravadyaśaḥ samiddho
dyumnyāhutaḥ.
Kuvinno asya sumatirbhavīyasyacchā
vājebhirāgamat.₂
(Cf. Rv VIII. 103.9)

Sūkta 18

880. Tam te madam grṇīmasi vṛṣaṇam pṛkṣu sāsaḥim.
U lokakṛtnumadrivo hariśriyam.₁
(Cf. Rv VIII. 15.4; Av. XX. 61.1)
881. Yena jyotīṁśyāyave manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.₂
(Cf. Rv VIII. 15.5; Av. XX. 61.2)
882. Tadadyā citta ukthino'nu śṛvanti pūrvathā.
Vṛṣapatnīrapo jayā divedive.₁
(Cf. Rv VIII. 15.6; Av. XX. 61.3)

879. The Opulent, glorious and adorable Lord, the fire-divine, when worshipped and enkindled, pours forth on his devotees abundance of food, along with progeny. May his ever-fresh favour continually come to us with all kinds of strength.
880. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battles, the creator of the world, and the beautifier of the universe.
881. With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over the universe
882. To this day, even the singers of hymns praise your might as ever. You protect the streams, full of waters.

(१९)

(१-१) सुवस्वाम्नाङ्गिरासितर्धर्किभिः । इन्द्रो देवता । भद्रुङ्गः ऋक्ः ॥

श्रुधौ हवँ तिरभ्यं इन्द्र यस्त्वा सपयँति ।
 सुवीर्यस्य गोमतो रायस्पृधि महामँ असि ॥१॥
 यस्त इन्द्र नवीयसौ गिरं मन्द्रामजीजनत् ।
 चिकित्तिन्मनसं धियं प्रतान्मृतस्य पिप्युषीम् ॥२॥
 तसु एवाम यं गिरं इन्द्रमुक्थानि वावृधुः ।
 पुरुष्यस्य पौंसां सिषासन्तो वनामहे ॥३॥

॥ इति द्वितीया अष्टादशः ॥

Sūkta 19

883. Śrudhi havam tiraścyā indra yastvā saparyati.
 Suvīryasya gomato rāyaspūrdhi mahām̐ asī. १
 (Cf. S. 346; Ṛv VIII. 95.4)
884. Yasta indra navīyasīm giram mandrāmajījanat.
 Cikitvinmanesam dhiyam pratnāmṛtasya pipyuṣīm. २
 (Cf. Ṛv VIII. 95.5)
885. Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuḥ.
 Puruṇyasya pauṇsyā siṣāsanto vanāmahe. ३
 (Cf. Ṛv VIII. 95.6)

END

883. O Lord of resplendence, listen to the prayer of the one who faithfully serves you. Please satisfy him with wealth of kine and valiant offspring. You are really magnanimous.
- 884 O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn, — a hymn that springs from careful thought and which is full of sacred Truth and which is eternal.
885. Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers, we honour Him.

END

मय दूतीयः अथर्ववेदः

(१)

(१-४) वयस्यास्वाङ्गिरसा मङ्गल मय कविगताः कनकाः । सोमो देवता । वयसी वन्द्यः ॥

प्र ते आश्विनीः पवमान धेनवो दिव्या अस्रग्रन्पयसा धरीमणि ।
 प्रान्तरिक्षात्स्वाविरीस्ते अस्रसत ये त्वा मृजन्त्यृषिपाण वेधसः ॥१॥
 उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः ।
 यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु सीदति ॥२॥
 विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रमोष्टे सतः परि यन्ति केतवः ।
 व्यानशो पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य राजसि ॥३॥

Adhyāya V

Prapāthaka III — Ardha I

Khaṇḍa I

Sūkta I

886. Pra ta āśvinīḥ pavamāna dhenavo divyā asrgran
 payasā dharīmaṇi.
 Prāntarikṣāt sthāvirīste asrkṣata ye tvā mṛjantyṛṣiṣāṇa
 vedhasaḥ.¹
 (Cf. Rv IX. 86.4)
887. Ubhaytaḥ pavamānasya rāsmayo dhruvasya sataḥ pari
 yanti ketavaḥ.
 Yādī pavitre adhi mṛjyate hariḥ sattā ni yonau
 kalaśeṣu sīdati.²
 (Cf. Rv IX. 86.6)
888. Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoṣṭe sataḥ
 pari yanti ketavaḥ.
 Vyānaśī pavase soma dharmāṇā patirviśvasya
 bhuvanasya rājasi.³
 (Cf. Rv IX. 86.5)

Adhyāya V

886. O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the centre (of the vessel)
887. The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulates from both sides. It is finally allowed to repose in the pitchers.
888. O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions and as a lord of the whole world, you rule over everyone.

(१)

(१-१) पवमानस्य ज्योतिर्विद्युर्देवि । वैश्वानरो देवदः पावनी इन्द्रः ॥

पवमानो अजीजनदिविध्वं न तन्युतम् । ज्योतिर्विद्युर्देवः बृहत् ॥१॥

पवमानं रसस्त्व मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥२॥

पवमानस्य ते रसो दक्षो वि राजति द्युमान् । ज्योतिर्विध्वं स्वर्दक्षो ॥३॥

(२)

(१-२) पवमानस्य क्षान्तो मेधाविर्विद्युर्देवि । सोम इन्द्रः भूषां देवताः पावनी इन्द्रः ॥

अ यद्गवो न भूर्णपस्त्वेषां अयासो अक्रमुः । घ्नन्तः कृष्णामपस्त्वचम् ॥१॥

सुवितस्य वनामहेति सेतुं दुराय्यम् । साक्षाम दस्युमव्यतम् ॥२॥

Sūkta 2

889. Pavamāno ajījanaddivaścitraṁ na tanyutam.
Jyotirviśvānaram bṛhat.₁
(Cf. S. 484; Rv IX. 61.61)

890. Pavamāna rāsastava mado rājannaducchunaḥ
Vi vāramavyamarṣati.₂
(Cf. Rv IX. 61.17)

891. Pavamānasya te raso dakso vi rajati dyumān.
Jyotirviśvaṁ svaṛdṣe.₃
(Cf. Rv IX. 61.18)

Sūkta 3

892. Pra yad gāvo na bhūrṇayastiveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇāmapa tvacam.₁
(Cf. S. 491; Rv IX. 41.1)

893. Suvitasya vanāmahe'ti setum durāyyam.
Sāhyāma dasyumavratam.₂
(Cf. Rv IX. 41.2)

889. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.
890. O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil.
891. O purified elixir, your juice as it collects, shines bright; it makes the prevailing universal light visible.
892. It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils.
893. We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to virtuous disciplines.

शृ॒ण्वे वृ॒ष्टे॒रिव॑ स्वनः॑ पव॑मानस्य शु॒ष्मिणः॑ । चर॑न्ति वि॒द्युतो॑ दि॒वि ॥३॥
 आ॑ पव॒स्व म॑हीमिषं गोम॑दि॒न्दो हिर॑ण्यवत् । अ॒श्वव॑त्सोम वी॒रव॑त् ॥४॥
 पव॒स्व वि॒श्वच॑र्पणं आ॑ म॒ही रो॑द॒सी पृ॒ण । उ॒षाः सूर्यो॑ न रश्मिभिः ॥५॥
 परि॑ नः शर्म॑यन्त्या धार॑या सोम वि॒श्वते॑ । सरा॑ रसे॒व वि॑ष्टप॑म् ॥६॥

(४)

(1-९) षडृषम्यास्वाङ्गिरस्तो बृहन्मतिक्रमि । देवा इन्द्रश्च देवता । नाचरी कन्तः ।

आ॑शु॒रषं॑ घृह्ण॑न्ते परि॑ प्रिये॒ण धा॑म्ना । यत्र॑ दे॒वा इति॑ ब्रु॒वन् ॥१॥
 परि॑कृ॒ष्वन्न॑नि॒ष्कृतं॑ जना॑य या॒तय॑न्निषः । वृ॒ष्टिं दि॒वः परि॑ स्रव ॥२॥

894. Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmīṇaḥ.
 Caranti vidyuto divi.³
 (Cf. Rv IX. 41.3)

895. Ā pavasva mahīmiṣam gomadindo hiraṇyavat.
 Aśvavat soma vīravat.⁴
 (Cf. Rv IX. 41.4)

896. Pavasva viśvacarṣaṇa ā mahī rodasī pṛṇa.
 Uśāh sūryo na raśmibhiḥ.⁵
 (Cf. Rv IX. 41.5)

897. Pari naḥ śarmayantyā dhārayā soma viśvataḥ.
 Sarā raseva viṣṭapam.⁶
 (Cf. Rv 41.6)

Sūkta 4

898. Āśurarṣa bṛhanmate pari priyeṇa dhāmnā
 Yatrā devā iti bruvaṇ.¹
 (Cf. Rv IX. 39.1)

899. Paṛiṣkṛṇvannaniṣkṛtam janāya yātayanniṣaḥ.
 Vṛṣṭim divaḥ pari srava.²
 (Cf. Rv IX. 39.2)

894. The sound of this effused and purified elixir is heard like that of rainfall and in its flashes, it is like the lightnings running across the sky.
895. When effused, the elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength), along with heroic progeny (sons and daughters).
896. Flow on, O all-beholding elixir; fill to the full the vast heaven and earth, as the sun fills space after the dawn with his beams.
897. Flow round us, O elixir of love-divine, on all sides in a bliss-bestowing stream like a river down a plateau.
898. O love-divine, most sublime in thoughts, flow swift in your lovely splendour, saying: "I go where the divine elements dwell."
899. Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from the celestial region.

अयं॑ स यो दि॒वस्परि॑रगु॒यामा॑ पवित्रं॑ आ । सिन्धो॑रूर्मा व्य॒क्षरत् ॥३॥
 सुतं॑ एति पवित्रं॑ आ त्विषि॑ दधानं॑ ओजसा । वि॒चक्षा॑णो विरोच॑यन् ॥४॥
 अ॒विवा॑सन्परा॒वतो॑ अयो॒ अवो॑वतः सुतः । इन्द्रा॑य सिच्यते॑ मधु ॥५॥
 समी॑चीना अनु॒षत॑ हरि॒ः हिन्व॑न्त्यदि॒भिः । इन्दु॑मिन्द्रा॒य पीत॑ये ॥६॥

(१)

(१-१) इत्यस्यास्य षाडभिर्गुणैर्मरद्भिर्मां ऋषिः । सोमो देवता । पयवी इन्द्रः ॥

हि॒न्वन्ति॑ सू॒रमु॒त्तयः॑ स्व॒सारो॑ जाम॒यस्पति॑म् । म॒हामि॒न्दुं म॒हायु॑वः ॥१॥
 प॒वमान॑ रुचा॒रुचा॑ दे॒व दे॒वेभ्यः॑ सुतः । वि॒श्वा व॑स॒न्या वि॒श ॥२॥

900. Ayaṁ sa yo divaspari raghuyāmā pavitra ā
 Sindhorūrmā vyakṣarat.³
 (Cf. Rv IX. 39.4)

901. Suta eti pavitra ā tviṣim dadhāna ojasā.
 Vicakṣāṇo virocayan.⁴
 (Cf. Rv IX. 39.3)

902. Āvivāsan parāvato atho arvāvataḥ sutaḥ.
 Indrāya sicyate madhu.⁵
 (Cf. Rv IX. 39.5)

903. Samicīnā anūsata hariṁ hinva ityardibhiḥ
 Indumindrāya pītaye.⁶
 (Cf. Rv IX. 39.6)

Sūkta 5

904. Hinvanti sūramusrayaḥ svasāro jāmayaspatim
 Mahāmindum mahīyuvāḥ.¹
 (Cf. Rv IX. 65.1)

905. Pavamāna rucārucā deva devebhyaḥ sutaḥ.
 Viśva vasūnyā viśa.²
 (Cf. Rv IX. 65.2)

900. Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves.
901. This elixir, when effused, enters the ultra-psychic filter with force, sending forth its light and beholding all illuminating things.
902. The effused elixir is meant for all divinities, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul.
903. In a group, they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice.
904. The glittering maidens, the (ten) sisters (fingers) of close birth, exude and express the honey-dripping elixir, their mighty Lord.
905. O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity.

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः । इषे पवस्व संपतम् ॥३॥

(१)

(१-१) वृषन्वास्यामेयः सुतमरः कृषिः । अग्नीन्दी देवते । अमर्त्यः प्रत्यः ।

जनस्य गोपा जजनिष्ट जाग्रविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविरृषा द्युमद्भिर्भाति भरतेभ्यः शुचिः ॥१॥
त्वामग्ने अङ्गिरसा गुहा हितमन्विन्दन्निश्रियार्ण वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहस्रपुत्रमङ्गिरः ॥२॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरास्त्रियधस्यै समिन्धते ।
इन्द्रेण देवैः सरथस्य स बर्हिषि सीदन्ति होता यजथाय सुकतुः ॥३॥

906. Ā pavamāna suṣṭutim vṛṣṭim devebhyo duvaḥ.
Iṣe pavasva samyatatam.₃
(Cf. Rv IX. 65.3)

Khaṇḍa III

Sūkta 6

907. Janasya gopā ajaniṣṭa jāgrviragnih sudakṣaḥ suvitāya navyase.
Ghṛtapratīko bṛhatā diviṣṛṣā dyumadvi bhāti
bharatebhyah śuciḥ.₁
(Cf. Rv V. 11.1; Yv. XV. 27)
908. Tvāmagne āṅgirasas guhā
hitamanvavindañchiśriyāṇam vanevane.
Sa jāyase maṭhyamānaḥ saho mahattvāmāhuḥ
sahasasputramaṅgiraḥ.₂
(Cf. Rv V. 11.6; Yv. XV. 28)
909. Yajñasya ketum prathamam purohitamagnim
narastrīṣadhasṭhe samindhate.
Indreṇ devaiḥ saratham sa barhiṣi sīdan ni hotā
yajathāya sukratuḥ.₃
(Cf. Rv V. 11.2)

906. O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties: pour a continual shower for our nourishment.
907. The glory of the powerful adorable Lord, the protector of man, ever-vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotees as if, touching lofty heavens and His glory shines brilliantly for the liberal benefactors.
908. O adorable Lord, earnest seekers discover your knowledge, which remains hidden, as if, a mystery, like flames taking refuge from wood to wood. Similar to the fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees accept you, O dearest Lord, as the source of strength.
909. Men, engaged in meditation, first kindle the glory of adorable Lord in all the three realms; — physical, vital, and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are canalized into one direction, as if, riding in one and the same car. He, the one engaged in meditation, sits in the comfortable posture for the transcendental concentration.

(७)

(१-३) वृक्षस्यास्य तस्यको दृन्वमर इति । मित्रवरुणो वृत्त । मायसी छन्मः ॥

अयं वो मित्रावरुणा सुतः सोम ऋतावृधा । मेमेदिह श्रुतं हवम् ॥१॥
 राजानानभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आश्रते ॥२॥
 ता सम्राजा घृतासुती आदित्या दानुनस्पती । सचेते अनवह्वरम् ॥३॥

(८)

(१-३) इषस्यस्य पट्टण्यो गोतम कवि । इन्द्रदिक्कतदृक्चन्द्रमसा देवता । मायसी छन्दः ॥

इन्द्रो दधौचो अस्थभिर्वृक्षाण्यप्रतिष्कृतः । जघान नवतीर्नव ॥१॥
 इच्छन्श्वस्य यच्चिरः पर्वतेष्वपाश्रितम् । तद्विदच्छयेणावति ॥२॥
 अत्राह गोरमन्वतं नाम त्वष्टुरपीच्यम् । इत्या चन्द्रमतो गृहे ॥३॥

Sūkta 7

910. Ayam vām mitrāvaruṇā sutah soma ṛtāvṛdhā
 Mamedihā śrutaṁ havam. 1
 (Cf. Rv II. 41.4; Yv. 19)
911. Rājānāvanabhidruhā dhruve sadasyuttame.
 Sahasrasthūṇa āśāte. 2
 (Cf. Rv II. 41.5)
912. Tā samrājā ghṛtāsutī ādityā danunaspatī
 Sacete anavahvaram. 3
 (Cf. Rv II. 41.6)

Sūkta 8

913. Indro dadhīco asthabhīrvrāṇyapratiskutaḥ
 Jaghāna navatīrṇava. 1
 (Cf. S. 179; Rv 84.13; Av. XX. 41.1)
914. Icchannaśvasya yacchirah parvatesvapaśritam.
 Tadvidaccharyanāvati. 2
 (Cf. Rv I. 84; Av. XX. 41.2)
915. Atrāha goramanvata nāma tvastī pīcyam
 Itihā candramaso grhe. 3
 (Cf. S. 147; Rv I. 84.15; Av. XX. 41.3)

910. The offering is made to you, O instincts of affection and benevolence, cherishers of truth; please do come and enjoy the drink.
911. O both of you, the sovereigns; free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars.
912. Those two sovereigns (instincts of affection and benevolence), 'sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere.
913. The resplendent Self destroys ninety-times nine (innumerable) evils with the help of the rock-like firmness of devotees.
914. Searching for the source of vigour hidden within the mountains. He finds it among true seekers.

(९)

(१-१) वृषस्यास्य मैत्रावरुणो वसिष्ठ ऊक्तिः । इन्द्राग्नी देवतो । मापती कन्दः ॥

इ॒यं वा॒मस्य॑ मन्म॒न इन्द्रा॑ग्नी पू॒र्व्यस्तु॑तिः । अ॒भ्रादृ॑ष्टि॒रिवा॑जनि ॥१॥
 शृ॒णुतं॑ ज॒रितु॑र्हवामिन्द्रा॒ग्नी व॑नतं गिरः । इ॒शाना॑ पिप्यतं धि॒यः ॥२॥
 मा पा॑पत्वा॒य नो नरे॑न्द्राग्नी माभि॒शास्तये॑ । मा नो री॒रध॑तं नि॒दे ॥३॥

(१०)

(१-३) वृषस्यास्यागस्त्यो इव ध्युत ऊक्तिः । मरुद्भ्यो देवतो । मापती कन्दः ॥

प॒वस्व॑ दक्ष॒साध॑नो दे॒वेभ्यः॑ पी॒तये॑ हरे । म॒रुद्भ्यो॑ वा॒यवे॑ म॒दः ॥१॥
 सै दे॒वैः शो॑भते धृ॒षा कवि॑र्योना॒वधि॑ प्रियः । प॒वमानो॑ अ॒दाभ्यः॑ ॥२॥

Sūkta 9

916. Iyam vāmasya manmana indrāgnī pūrvyastutiḥ.
 Abhrādṛṣṭirivājani.₁
 (Cf. Ṛv VII. 94.1)
917. Śṛṇutam jarituchavamindrāgnī vanatam girāḥ.
 Īśānā pipyatam dhīyaḥ.₂
 (Cf. Ṛv VII. 94.2)
918. Mā pāpatvāya no narendrāgnī mābhiśastaye.
 Mā no rīradhatam nide.₃
 (Cf. Ṛv VII. 94.3)

Khaṇḍa IV

Sūkta 10

919. Pavasva dakṣasādhano devebhyaḥ pītaye hare.
 Marudbhyo vāyave madaḥ.₁
 (Cf. S. 474; Ṛv IX. 25.1)
920. Sam devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ.
 Pavamāno adābhyaḥ.₂
 (Cf. Ṛv IX. 25.3)

915. Then, verily, they recognized the Mystic Name of Creator's (*tvaṣṭuḥ*) guiding rudder (*gauḥ*) in the mansion (*gr̥ha*) of Moon
- 916 The special praise, O Lord of resplendence and fire-divine (*indrāgnī*), proceeds copiously from one, your worshipper as rain from clouds.
917. Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lord, may you give him success in his intellectual pursuits.
- 918 O Lord of resplendence and fire-divine (*indra-agni*), may the leader of people, subject us not to sinfulness, neither to torture, nor to a reviler.
919. O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds.
920. The ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home.

पवमान धिया हितोऽभि योनिं कनिक्रदात् । धर्मणा वायुमारुहः ॥३॥

(११)

(१-१) इषुष्यस्तस्य उत्तरं करण । सोमसूतो देवते । इत्युक्ते ।

तवाहं५ सोम रारण सस्य इन्दो दिवेदिवे ।
पुरुषि बभ्रो नि चरन्ति मामन परिधौ५ रति ता५ इहि ॥१॥
तवाहं नक्तमुत सोम ते दिवा दुहानो बभ्र ऊर्ध्वनि ।
धृणा तपन्तमति सूर्य परः शकुना इव पतिम ॥२॥

(१२)

(१-१) इषुष्यस्तस्य उत्तरं करण । सोमसूतो देवते । इत्युक्ते ।

पुनानो अक्रमादभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥१॥
आ योनिर्नरुणो रुद्रमदिन्द्रो वृषा नुतम् । ध्रुवे सदसि सीदतु ॥२॥

921. Pavamāna dhiya hito 'bhi yonim kanikradat
Dharmāṇā vāyumāruhaḥ. 1
(Cf. Rv IX. 25.2)

Sūkta 11

922. Tavāhaṁ soma rāraṇa sakhya indo divedive.
Purūṇi babhro ni caranti māmava paridhīm rati tām
ihī. 1
(Cf. S. 516; Rv IX. 107.19)

923. Tavāham naktamuta soma te divā duhāno babhra
ūdhanī
Ghṛṇa tapantamati sūryam paraḥ śakunā iva paptima 2
(Cf. Rv IX. 107.20)

Sūkta 12

924. Punāno akramīdabhi viśvā mṛdho vicarṣanīḥ.
Śumbhanti vipram dhītibhiḥ. 1
(Cf. S. 488; Rv IX. 40.1)

925. Ā yonimarūṇo ruhadgamaśindro vṛṣā sutam.
Dhruve sadasī sīdatu. 2
(Cf. Rv IX. 40.2)

921. O purifying ambrosia, suitably placed by sacred rites, may you roaringly enter the receiving pot, and come in contact with the wind by your natural rights.
922. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me, O bright elixir, please overcome them who surround me and tease.
923. I am delighted in your presence, O tawny-coloured elixir, day and night For the sake of your friendship, may we soar high like birds far beyond the sun, refulgent with your glow.
924. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.
925. The refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent Self and stays there with permanence in the super-psychic abode.

नू नो रयि महामिन्दोस्मभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥

(११)

(१-२) हयस्वस्त्य वेदाभ्यो वसिष्ठ इति । इन्द्रो देवता । विष्णु इन्द्र ।

पिबा सोममिन्द्र मदान्तु त्वा यं ते सुषावे हयश्वादिः ।

सोतुर्बाहुभ्यां सुयतो नार्व ॥३॥

यस्त मदो युज्यश्चारुरस्ति येन वृत्राणि हयश्च हंसि ।

स त्वामिन्द्र प्रभूवसो ममत्तु ॥२॥

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तम् ।

इमा ब्रह्म सधमादे जुषस्व ॥३॥

926. Nū no rayim mahāmindo'smabhyam soma viśvataḥ.
Ā pavasva sahasrīṇam. 1
(Cf. Rv IX. 40.3)

Khaṇḍa V

Sūkta 13

927. Pibā somamindra mandatu tvā yam te suṣāva
haryaśvādriḥ.
Soturbāhubhyām suyato nārvā. 1
(Cf. S. 398; Rv VII. 22.1; Av. XX. 117.1)
928. Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva
haṁsi.
Sa tvāmindra prabhūvaso mamattu. 2
(Cf. Rv VII. 22.2; Av. XX. 117.2)
929. Bodhā su me maghavan vācamemam yam te vasiṣṭho
arcati praśastim.
Imā brahma sadhamāde juṣasva. 1
(Cf. Rv VII. 22.3; Av. XX. 117.3)

926. O Lord of purity and love-divine, quickly pour upon us from all quarters vast and thousand-fold treasures.
927. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the (pressing) stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.
928. O resplendent Lord, the master of vital powers, O the one abounding in riches, may the exhilarating nectar which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you.
929. Mark closely, O bounteous, the words I utter; the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship.

(१५)

(१-४) वृक्षस्य स्वस्वतो रेष कर्मि । इन्द्रो देवता । (१) वृक्षस्य
अतिवर्णनी, (१-२) इन्द्रो देवता इन्द्रो देवता ।

विंशः पृतना अमिमूतरे नरः सजुस्ततसुरिन्द्रं जजनुश्च राजसे ।

कृत्वे वरे स्वमन्यासुरीमुतोप्रमोजिष्ठं तरसे तरस्विनम् ॥१॥

नेमि नमन्ति चक्षसा मेपं विप्रां अमिस्वरे ।

सुदीतयो वो अद्रुहोपि कर्णे तरस्विनः समृक्कभिः ॥२॥

समु रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।

स्वःपतिर्यदी वृधे घृतघतो ह्योजसा समृतिभिः ॥३॥

(१५)

(१-२) वृक्षस्य स्वस्वतो रेष कर्मि । इन्द्रो देवता । इन्द्रो देवता ।

यो राजा चर्षणीनां याता रथेभिरघ्निगुः ।

विंशतां तरुतां पृतनानां ज्येष्ठं यो वृत्रहा गृणै ॥१॥

Sūkta 14

930. Viśvāḥ pṛtanā abhibhūtaram naraḥ
sajūstataḥsurindram jajanuśca rājase.
Kratve vare sthemanyāmurimutogramojiṣṭham
tarasam tarasvinam.¹
(Cf. S. 370; Rv VIII. 97.10; Av. XX. 54.1)

931. Nemin namaṅti cakṣasā meṣam viprā abhisvare.
Sudītayo vo adruho'pi karṇe tarasvinaḥ
samṛkvabhiḥ.²
(Cf. Rv VIII. 97.12; Av. XX. 54.3)

932. Samu rebhāso asvarannindram somasya pītaye.
Svahpatiryaḍi vṛdhe dhrtavrato hyojasā samūtibhiḥ.³
(Cf. Rv VIII. 97.11; Av. XX. 54.2)

Sūkta 15

933. Yo rāja carṣaṇīnām yātā rathebbhiradhriguḥ.
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā
gṛṇe.¹
(Cf. S. 273; Rv VIII. 70.1; Av. XX. 92.16; 105.4)

930. The assembled priests have roused the resplendent, the leader, the conquerer in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of all evil spirits, the terrible, the most powerful, the stalwart and the furious.
931. At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharmed. May you also, full of earnestness, whisper in His ear your hymns.
932. The spiritually realized sages, in one voice, praise the resplendent that He may accept loving devotion. He is the lord of light, as well as of strength. He is observant of pious laws which enhance. His strength and His protecting capacity.
933. I praise the pre-eminent Lord of resplendence, who is the sovereign ruler of mankind, who moves on his cosmic chariots unrestrained, the vanquisher of all adversities and the destroyer of evils.

इन्द्रं तं शुम्भं पुच्छन्मन्नवसे यस्य द्विता विधत्तरे ।
हस्तेन वज्रः प्रति धायि दर्शतो महो देवो न सूर्यः ॥२॥

(१९)

(१-१) शुम्भस्तत्र परस्परोऽक्षितो देवयो वा कर्मि । लोभो देवता । पापसौ शुम्भः ।

परि प्रिया दिवः कविर्वयोऽसि नस्त्योहितः । स्वानैर्योति कविकृतुः ॥१॥
स सुनुमन्तप शुचिर्जातो जाते अरोचयत् । महान्महो क्रतावृषा ॥२॥
प्रम क्षयाय पन्थसे जनाय जुष्टो अद्रुहः । वीत्यर्ष पतिष्टये ॥३॥

934. Indram tañ śumbha puruhanmannavase yasya dvitā vidharttari.
Hastena vajraḥ prati dhāyi darśato mahān devo na sūryaḥ.²
(Cf. Rv. VIII. 70.2; Av. XX. 92.17; 105.5)

Khaṇḍa VI

Sūkta 16

935. Pari priyā divaḥ kavirvayāṁsi naptiyorhitaḥ.
Svānairyāti kravikratuḥ.¹
(Cf. S. 476; Rv IX. 9.1)
936. Sa sūnurmātanā śucirjāto jāte arocayat.
Mahānmahī ṛtāvṛdhā.²
(Cf. Rv IX. 9.3)
937. Prapra kṣayāya panyase janāya juṣṭo adruhaḥ.
Vityarṣa paniṣṭaye.³
(Cf. Rv IX. 9.2)

934. Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for granting protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the Sun in heaven.
935. Not only with wisdom, you also work with your penetrating insight; you are rightly placed at the source where the elixir-pressing takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven
936. The mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and augments of eternal truths.
937. (O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you.

(१०)

(१-२) उपसृष्टत्वा सविर्भक्तिः । सोमो देवता । अमृतमिव हन् ।

त्व॑ ऽष्टा॑ङ्गं दे॒व्यं प॒वमानं॑ ज॒निमानि॑ द्यु॒मत्त॑मः । अ॒मृत॑त्वाय॒ घोष॑यन् ॥१॥

येना॑ नव॒ग्व दध॑न्कुपो॒ष्टुति॑ येन॑ वि॒प्राप्त॑ आ॒पिरे॑ ।

दे॒वानां॑ सु॒म्ने अ॒मृत॑स्य चा॒रुणो॑ येन॑ श्र॒वा॑ ऽस्या॒शत॑ ॥२॥

(१८)

(१-१) उपसृष्टत्वा सविर्भक्तिः । सोमो देवता । अमृतमिव हन् ।

सोमः॑ पु॒नानं॑ ऊ॒र्मिणा॒व्यं वा॑रं वि॒ धाव॑ति ।

अ॒ग्रे वा॑चः प॒वमानः॑ क॒निक॑रदत् ॥१॥

घो॒र्मिर्मृ॑जन्ति वा॒जिनं॑ वने॒ क्री॒दन्त॑मत्य॒विम् ।

अ॒भि त्रि॑पृ॒ष्ठं म॑तयः स॒मस्वर॑न् ॥२॥

Sūkta 17

938. Tvaṁ hyāṅga daivya pavamāna janimāni
dyumattamaḥ.

Amṛtatvāya ghoṣayan.₁

(Cf. S. 583; Rv IX. 108.3)

939. Yenā navagvā dadhyannaporṇute yena viprāsa āpire.
Devānām sumne amṛtasya cāruṇo yena
śravāṁsyāśata.₂

(Cf. Rv IX. 108.4)

Sūkta 18

940. Somaḥ punāna ūrmiṇāvyam vāram vi dhavati.

Agre vācaḥ pavamānaḥ kanikradat.₁

(Cf. S. 572; Rv IX. 106.10)

941. Dhībhirmrjanti vājinam vane kṛdantamatyavim.

Abhi tripṛṣṭham matayaḥ samasvaran.₂

(Cf. Rv IX. 106.11)

938. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.
939. Through you, the most realized sages, the offerers of the nine-days rites, have been opening the door of the cave. Again through you, the seers recover the lost cows, i.e. the wisdom. Through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water.
940. The spiritual elixir, while filtered in a stream through the fleecy filter, roars aloud, while the hymns are being chanted.
941. With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, mid-space and the earth; and in the body complex, in the physical, mental and spiritual regions).

अ॒स॒र्जि क॒ल॒शार्॑म् अ॒भि मी॒ध्व॑न्त॒स॒प्ति॒र्ना वा॒ज॒युः ।
पु॒ना॒नो वाचं॑ ज॒न॒य॑न्न॒सि॒ष्य॒द॒त् ॥३॥

(१२)

(१-२) कल्पस्य दीवोदातिः कर्त्तव्यं अग्निः । सोमस्यै रेवते । मिदुः कल्पः ॥

सोमः पवते ज॒नि॒ता म॒ती॒नां ज॒नि॒ता दि॒वो ज॒नि॒ता पृ॒थि॒व्याः ।
ज॒नि॒ताभे॒ज॒नि॒ता सूर्य॑स्य ज॒नि॒तेन्द्र॑स्य ज॒नि॒तोत वि॒ष्णोः ॥१॥
ब्र॒ह्मा दे॒वानां प॒द॒वीः क॒वी॒नामृ॒षि॒र्वि॒प्रा॒णां म॒हिषो मृ॒गा॒णाम् ।
इ॒त्ये॒नो मृ॒गा॒णां स्व॒धिति॑र्व॒नानां॑ सोमः प॒वि॒त्रम॑त्येति रे॒म॒न् ॥२॥
प्रा॒वी॒वि॒प॒द्वा॒चं अ॒भि न सि॒न्धु॒गिरं स्तो॒मान्प॑वे॒मानो म॒नी॒षाः ।
अ॒न्तः प॒श्य॑न्वृ॒ज॒न॒माव॑रा॒ण्या ति॒ष्ठति वृ॒ष॒भो गो॒ष्ठु ज॒न॒न् ॥३॥

942. Asarji kalasārṁ abhi mīdhvāntsptirna vājayuḥ.
Punāno vācam janayannasiṣyadat.³
(Cf. Rv IX. 106-12)

Sūkta 19

943. Somaḥ pavate janitā matinām janitā divo janitā
pṛthivyāḥ.
Janitāgnerjanitā sūryasya janitendrasya janitota
viṣṇoḥ.¹
(Cf. S. 527; Rv IX. 96.5)

944. Brahmā devānām padaviḥ kavīnāmṛṣirviprāṇām
mahīṣo mṛgāṇām.
Śyeno grdhrāṇām svadhitiṛvanānāṁ somaḥ
pavitramatyeti rebhan.²
(Cf. Rv IX. 96.6)

945. Prāvīpadvāca ūrmimna sindhurgira stomān
pavamāno manīṣāḥ.
Antaḥ paśyan vṛjanemāvarāṇyā tiṣṭhati vṛṣabho goṣu
jānan.³
(Cf. Rv IX. 96.7)

942. For nourishing (the worshipper), it has been set free into the receptacles, like an impetuous courser in battle. While filtered, it raises a cry and flows (in the vessels).
943. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the Sun, the generator of lightning, and the generator of the omnipresent life-force. May this divine elixir flow forth.
944. The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, a foremost guide among the sages, a seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons.
945. The purified elixir, like a river, stirs the wave of sound (i.e. it evokes one for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers.

(१०)

(१-१) इमस्यास्य मार्गं ज्ञेयो धर्मस्त्वोऽग्निं वाचको वा ऋक् । अग्निर्वैष्णवः । विपुक्कपयी इत्यम् ।

अग्निं वो वृधन्तमध्वराणां पुरुतमम् । अच्छा नप्रे सहस्वते ॥१॥

अयं यथा न आभुवत्त्वष्टा रूपेव तदया । अस्य क्रत्वा यज्ञस्वतः ॥२॥

अयं विश्वा अभि त्रियोभिर्देवेषु पत्यते । आ वाजैरुप नो गमत् ॥३॥

(११)

(१-१) एषस्यास्य पादयो गोतम ऋक् । इन्द्रो वैष्णवः । अश्विर्देवः इत्यम् ।

इममिन्द्रं सुतं पिव ज्येष्ठममर्त्यं मदम् । शुक्रस्य त्वाम्यक्षरन्वारो ऋतस्य सादने ॥१॥

न किंष्ट्रद्रथीतरो हरी यदिन्द्रं यच्छसे । न किंष्ट्रानु मज्मना न किः स्वश्च आनदो ॥२॥

Khaṇḍa VII

Sūkta 20

946. Agnim vo vṛdhantamadhvarāṇām purutamam.

Acchā naptre sahasvale.₁

(Cf. S. 21; Rv VIII. 102.8)

947. Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.

Asya kratvā yaśasvataḥ.₂

(Cf. Rv VIII. 102.8)

948. Ayam Viśvā abhi śriyo'gnirdeveṣu patyate

Ā vājairupa no gamat.₃

(Cf. Rv VIII. 102.9)

Sūkta 21

949. Imamindra sutam piba jyeṣṭhamamartyam madam.

Śukrasya tvābhyakṣaran dhārā ṛṭasya sādane.₁

(Cf. S. 344; Rv I. 84.4)

950. Na kiṣṭvadrathītaro harī yadindra yacchase.

Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.₂

(Cf. Rv I. 84.6)

946. At our solemn rite, free from violence, I call to the fire-divine — the one wide-spreading, most abundant and mighty, for obtaining courageous (sons and) grandsons (brave progeny).
947. May He stand by us as a creator, and through His power, may He shape us into exemplary model and may we find glory through His art.
948. The fire-divine is supreme, surpassing the glory of Nature's other bounties. May he come to us with abundance of food.
949. O resplendent Self, Please accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been since long flowing for you here at the sacred place of holy worship.
950. O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in strength (none with horses), howsoever good and trained.

इन्द्राय नूनमर्चतोक्त्यानि च ब्रवीतन । सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यतां सहः ॥३॥

(१९)

(1-3) इन्द्रस्यास्य पातयो गीरिरीतिर्गतिः । इन्द्रो देवता । स्वराजसुप्तः स्वः ।

इन्द्र जुषस्व प्रवहा याहि शूर हरिह । पिबा सुतस्य मतिर्न मधोभक्तानभ्यास्मदाय ॥१॥

इन्द्र जठरे नव्यं न पृणस्व मधोदेवो न ।

अस्य सुतस्य स्वादौ पत्वा मदाः सुवाचो अस्थुः ॥२॥

इन्द्रस्तुराषाष्मित्री न जघान वृत्रं यतिर्न ।

निभेदं वलं मृगुर्न ससाहे शत्रून्मेदे सोमस्य ॥३॥

॥ इति द्वाविंशत्य अण्योऽङ्कः ॥

951. *Indrāya nūnamarcatokthāni ca bravītana.*
*Sutā amatsurindavo jyeṣṭham namasyatā sahaḥ.*₃
 (Cf. Rv I. 84.5)

Sūkta 22

952. *Indra juṣasva pra vahā vāhi śūra hariha.*
*Pibā suta matirna madhoścakānaścārumadāya.*₁
 (Cf. Av. I. 5.1)
953. *Indra jaṭharam navyam na pṛṇasva madhordivo na.*
*Asya sutasya svārnopa tvā madāḥ suvāco asthuḥ.*₂
 (Cf. Av. II. 5.2)
954. *Indrasturāṣāṅmītro na jaghāna vṛtram yatirna.*
Bibheda valam bhr̥gurna sasāhe śatrūn made
*somasya.*₃
 (Cf. Av. II. 5.3)

Here ends Tṛtīya Prapāthakaḥ, Prathama'rdhaḥ.
 Here ends Prapāthaka III, Ardha I and also Adhyāya V

951. May we, without delay, sing glory to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him; may you pay reverence to His supreme strength.
952. O resplendent self, possessor of cosmic potential and kinetic vitalities (or centripetal and centrifugal forces) may you be pleased to come here, accept our homage and adorations, and carry them away. O you, the resplendent and exhilarating God, please drink of the expressed elixir, pleasant as honey to the self and exhilarating to the senses.
953. O resplendent Lord, may you fill to your full capacity the belly anew with the effused elixir of our devotion, sweet as if distilled from the ethereal regions. Let the heavenly exhilarating, pleasant-sounding elixir find an acceptance from you.
954. The resplendent Self, like a brave friend, advances to the front of the battle, and is always successful in slaying the dark forces of nescience. He, like a hero, hews down the hosts of devils and wicked ones and as a protector, is able to subdue our foes, having enjoyed our elixir of love and affections.

अथ हवीमत्त्व द्वितीयोऽङ्कः

(१)

(१-१) एष्वत्त्वस्य ध्योषो ऋषिः । सत्यः । सोमो देवता । अगदी इन्द्रः ।

गोवि॑त्पव॒स्व वसु॑वि॒द्धिर॒ण्यवि॒द्रेतो॑षा इ॒न्द्रो भुव॑ने॒ष्वपि॑तः ।
 त्वं सु॒वीरो॑ असि सोम विश्व॑वित्तं त्वा नर॑ उप॒ गिरेम॑ आसते ॥१॥
 त्वं नृ॒चक्षो॑ असि सोम विश्व॑तः पव॒मान॑ धृप॒म तां वि धा॑वसि ।
 स नः॑ पव॒स्व वसु॑म॒द्धिर॒ण्यव॑द्वयं स्याम॑ भुव॒नेषु॑ जी॒वसे॑ ॥२॥
 ई॒शान॑ इ॒मा भुव॑नानि ई॒यसे॑ यु॒जान॑ इ॒न्द्रो हरि॑तः सु॒प॒र्य्यः ।
 तास्ते॑ क्षरन्तु॒ मधु॑म॒द्वतं॑ प॒यस्त॑व व्र॒ते सोम॑ तिष्ठन्तु॒ कृष्ट॑यः ॥३॥

Adhyāya VI

Prapañhaka III — Ardha II

Khaṇḍa I

Sūkta I

955. Govitpavasva vasuviddhiranyavidretodhā indo
 bhuvaneṣvarpitaḥ.
 Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema
 āsate.¹
 (Cf. Ṛv IX. 86.39)
956. Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā
 vi dhāvasi.
 Sa naḥ pavasva vasumaddhiranyavadvayaṁ syāma
 bhuvaneṣu jīvase.²
 (Cf. Ṛv IX. 86.36)
957. Īśāna imā bhuvanāni īyase yujāna indo haritaḥ
 suparyyaḥ.
 Tāste kṣarantu madhumad ghṛtam payastava vrata
 soma tiṣṭhantu kṛṣṭayaḥ.³
 (Cf. Ṛv IX. 86.37)

Adhyāya VI

955. O divine elixir, the winner of cattle, wealth and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises.
956. O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters; may you pour forth wealth upon us, comprising various treasures and gold; may we have strength to live long in these worlds.
957. O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree.

(१)

(1-१) पवमानस्य वार्षीया वसस्य ऋषिः । सोमो देवता । गायत्री छन्दः ॥

पवमानस्य विश्वविष्णवे ते सर्गो जघृक्षत । सूर्यस्यैव न इक्ष्मयः ॥१॥
 केतुं कृष्वं दिवस्पारिं विश्वा रूपाभ्यर्षसि । समुद्रः सोमं पिब्वसे ॥२॥
 जज्ञानो वाचमिष्यसि पवमानं विधर्मणि । क्रन्दं देवो न सूर्यः ॥३॥

(२)

(1-२) अतर्पिणस्य अतर्पितो देवदो वा ऋषिः । गोय भाग इन्द्राय देवताः । गायत्री छन्दः ॥

प्र सोमासो अधन्विषुः पवमानासं इन्द्रवः । श्रीणानां अप्सु धृजते ॥१॥
 अभि गावो अधन्विषुरापो न प्रवता यतोः । पुनानां इन्द्रमाशत ॥२॥

Sūkta 2

958. Pavamānasya viśvaviṣṭe pra te sargā aśṛkṣata.
 Sūryasyeva na raśmayah.₁
 (Cf. Ṛv IX. 64.7)
959. Ketum kṛṣvan divaspari viśvā rūpābhyarṣasi.
 Samudraḥ soma pinvase.₂
 (Cf. Ṛv IX. 64.8)
960. Jajñāvo vācamīṣyasi pavamāna vidharmaṇi
 Krandan devo na sūryah.₃
 (Cf. Ṛv IX. 64.9)

Sūkta 3

961. Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.
 Śrīṇānā apsu vṛñjate.₁
 (Cf. Ṛv IX. 24.1)
962. Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.
 Punānā indramāśata.₂
 (Cf. Ṛv IX. 24.2)

958. O all-beholding Lord of elixir, the streams of your divine sap are being constantly purified and are ever sent forth like the rays of the Sun.
959. O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven and distils from all sides in numerous rich forms (raining from firmament all types of blessings on us).
960. O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; and like the bright radiant Sun, it moves through the supporting filters (or the receptacles).
961. The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds.
962. The flowing juices of ambrosia, rush like waters, flowing down a declivity; filtered and purified they proceed to the resplendent Self.

प्र पवमान धन्वसि सोमेन्द्राय मादनः । नृभिर्यतो वि नीयसे ॥३॥
 इन्द्रो यदद्विभिः सुतः पवित्रं परिदीयसे । अरिमेन्द्रस्य धाम्ने ॥४॥
 त्वं सोम नृमादनः पवस्व चरणीधृतिः । सखियो अनुमायः ॥५॥
 पवस्व वृत्रहन्तम उक्थेभिरनुमायः । शुचिः पावको अद्भुतः ॥६॥
 शुचिः पावक उच्यते सोमः सुतः स मधुमान् । देवाविरघशांसहो ॥७॥

(४)

(१-७) सप्रथमस्यास्य वासपभोऽसितो देवतो वा कफि । सोमो देवता । वासपी कन् ।

प्र कविदेववितयेव्या वारेभिरव्यत । साहान्विभो अभिस्पृधः ॥१॥

963. Pra pavamāna dhanvasi somendraya mādanaḥ.
 Nrbhiryato vi nīyase.^३
 (Cf. Rv IX. 24.3)
964. Indo yadadribhīḥ sutah pavitram paridīyase.
 Armindrasya dhāmne.^४
 (Cf. Rv IX. 24.5)
965. Tavaṁ soma nṛmādanaḥ pavasva carṣaṇīdhṛtiḥ.
 Sasniryp anumādyah.^५
 (Cf. Rv IX. 24.4)
966. Pavasva vṛtrahantam a ukthebhīranumādyah.
 Śuciḥ pāvako adbhutaḥ.^६
 (Cf. Rv IX. 24.6)
967. Śuciḥ pāvaka ucyate somaḥ sutah sa madhuṁman.
 Devāvīraghaśaṁsahā.^७
 (Cf. Rv IX. 24.7)

Khaṇḍa II

Sūkta 4

968. Pra kavirdevavīṭayevyā vārebhiravyata.
 Sāhvāniśvā abhi sprdhaḥ.^१
 (Cf. Rv IX. 20.1)

963. O filtrable ambrosia, you proceed to the resplendent Self for His enjoyment. By the priests, you have been prepared and conveyed by them (to the Self).
964. O nectar, when you are effused by crushing under stones, you, verily, hasten to the ultra-psychic sieve; you are pure and worthy of acceptance (of enjoyment) by the resplendent Self.
965. O ambrosia of divine love, you provide exhilaration to men; may you flow back to the resplendent Self (or the soul) is the conqueror of all our adversaries. You (O elixir) are pure and worthy of adoration.
966. Flow on, the best destroyer of evils to be propitiated by praises. Verily, you are pure, purifying and wonderful.
967. The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier; — in fact, the gratifier of the enlightened persons and destroyer of the wicked.
968. The ambrosia passes through the texture of the ultra-psychic fleecy- sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries.

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥२॥
 परि विश्वानि चेतसा मृज्यसे पवसे मती । स नः सोम भवो विदः ॥३॥
 अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवँ रयिम् । इषँ स्तोतृभ्य आ भर ॥४॥
 त्वँ राजेव सुव्रतो गिरः सोमाविवेशिथ । पुनानो वहे अद्भुत ॥५॥
 स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः । सोमममूषु सीदति ॥६॥
 क्रीडुर्मखो न मँहयुः पवित्रँ सोम गच्छसि । दधत्स्त्वानि सुवीर्यम् ॥७॥

969. Sa hi śmā jaritṛbhya ā vājam gomantaminvati.
 Pavamānaḥ sahasriṇam.²
 (Cf. Ṛv IX. 20.2)
970. Pari viśvāni cetasā mṛjyase pavase matī.
 Sa naḥ soma śravo vidah.³
 (Cf. Ṛv IX. 20.3)
971. Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim.
 Iṣaṁ stotr̥bhya ā bhara.⁴
 (Cf. Ṛv IX. 20.4)
972. Tvam rājeva suvrato girah somāvivesītha.
 Punāno vahne adbhuta.⁵
 (Cf. Ṛv IX. 20.5)
973. Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ.
 Somaścamūṣu sīdati.⁶
 (Cf. Ṛv IX. 20.6)
974. Kṛīḍurmakho na maṁhayuḥ pavitram soma gacchasi
 Dadhatstotre suvīryam.⁷
 (Cf. Ṛv IX. 20.7)

969. Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food.
970. You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance.
971. Bestow upon us great glory; grant durable riches to those who are rich and prosperous, please bring food in plenty to your praisers.
972. O elixir of divine bliss, the purified and the one pledged to perform noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king.
973. O nectar of divine bliss, the bearer of oblations, you abide in the vapours of firmament; you are difficult to be surpassed by any one; we cleanse you with our hands. May you repose in the receptacles of our hearts.
974. O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give vigour to him who praises you.

(१)

(१-४) यवम्यवाम् नो अन्धसा पुष्टपुष्टं परि स्रव । विश्वा च सोमं सोमगा ॥१॥

यवम्यव नो अन्धसा पुष्टपुष्टं परि स्रव । विश्वा च सोमं सोमगा ॥१॥
 इन्दो यथा तव स्तवो यथा ते जातमन्धसः । नि बर्हिषि प्रिये सदः ॥२॥
 उत नो गोविदश्चवित्पवस्व सोमाम्धसा । मक्षुतमेभिरहमिः ॥३॥
 यो जिनाति न जीयते हन्ति शत्रुमभीत्य । स पवस्व सहस्रजित् ॥४॥

(१)

(१-४) यवम्यवाम् नो अन्धसा पुष्टपुष्टं परि स्रव । विश्वा च सोमं सोमगा ॥१॥

यस्ते धारा मधुसुतोऽग्रमिन्द उतये । तामिः पवित्रमासदः ॥१॥

Sūkta 5

975. Yavamyavam no andhasā puṣṭampuṣṭam pari srava.
 Viśvā ca soma saubhagā.₁
 (Cf. Rv IX. 55.1)
976. Indo yathā tava stavo yathā te jātamandhasaḥ.
 Ni barhiṣi priya sadaḥ.₂
 (Cf. Rv IX. 55.2)
977. Uta no govidaśvavitpavasva somāndhasā.
 Makṣūtamebhirahabhiḥ.₃
 (Cf. Rv IX. 55.3)
978. Yo jināti na jīyate hanti śatrumabhītya.
 Sa pavasva sahasrajit.₄
 (Cf. Rv IX. 55.4)

Sūkta 6

979. Yāste dhārā madhuścutosṛgraminda ūtaye.
 Tābhiḥ pavitramāsadaḥ.₁
 (Cf. Rv IX. 62.7)

975. O elixir of divine love, may you flow forth with your juices of all kinds of food-grains for every sort of nourishment and with all felicities.
976. O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts.
977. O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly with such rapidity.
978. Flow forth, O conqueror of thousands, flow as one who ever conquers and is never conquered, and who attacks with dreadful weapon and destroys evils.
979. Settle down, O elixir of divine love on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection.

सो अर्षेन्द्राय पीतये तिरो वारान्यव्यया । सीदन्तस्य योनिमा ॥२॥
त्वꣳ सोमं परि स्रवे स्वादिष्टो अङ्गिरोभ्यः । वरिवोविद्धतं पयः ॥३॥

(७)

(१-३) तुषस्वात्स्य वेत्तव्योऽस्य क्रतिः । अङ्गिरोभ्यो दृष्टे । वरणी कम्पः ॥

तव त्रियो वर्यस्येव विद्युतोमेक्षिकित्र उपसामिवेतयः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमांसनि ॥१॥
वातोपजृत् इषितो वशाꣳ अनु तृषु यदन्ना वैविषद्वितिष्ठसे ।
आ ते यतन्ते रथ्योꣳ यथा पृथक्शार्धोꣳत्यग्रे अजरस्य धक्षतः ॥२॥

980. So arṣendrāya pītaye tiro vārānyavyayā.
Sīdannṛtasya yonimā.₂
(Cf. Ṛv IX. 62.8)

981. Tvam soma pari srava svādiṣṭho aṅgirobhyaḥ.
Varivoviddhṛtam payah.₃
(Cf. Ṛv IX. 62.9)

Khaṇḍa III

Sūkta 7

982. Tava śriyo varṣasyeva vidyutogneścikitra
uṣasāmivetayaḥ.
Yadoṣadhirabhisṛṣṭo vanāni ca pari svayam cinuṣe
annamāsani.₁
(Cf. Ṛv X. 91.5)

983. Vātopajūta iṣito vaśāṁ anu tṛṣu yadannā
veviṣadvitiṣṭhase.
Ā te yatante rathyo yathā pṛthakśardhāṁsyagne
ajarasya dhakṣataḥ.₂
(Cf. Ṛv X. 91.7)

980. Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent Self.
981. O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians, the *angirās*.
982. Your glories, O fire-divine, are like the lightning from the rain-cloud and are manifested many-tinted, like the multi-coloured rays of the beautiful dawns. When you march in the midst of plants and trees in forests, you gather on all sides food for your mouth, i.e. for your flames.
983. When agitated by the wind, and when quickly moving through the beloved trees, you spread about, devouring your food according to your liking; you possess imperishable energies, O fire-divine, the devourer. You rush forth on every side like men driving chariots.

मेधाकारं विदथेस्य प्रसाधनमग्निं होतारं परिभूतं मतिम् ।
त्वामर्भस्य हविषः समानमित्त्वां महो वृणते नान्यं त्वत् ॥३॥

(८)

(१-३) वृणत्यास्तमेव वयश्चिर्दधि । मित्रावग्नी देवते । पापमी कम्पः ॥

पुरुषां चिद्धस्त्यवो नूनं वां वत्स । मित्रं वां सि वां सुमतिम् ॥१॥
तां वां सत्यगद्रुहव्णेशमस्यामा धाम च । वयं वां मित्रा स्थान ॥२॥
पातं नो मित्रा पायुभिरुत त्रायेयां सुत्रात्रा । साक्ष्याम दस्युं तनुभिः ॥३॥

(९)

(१-३) वृणत्यास्तमेव कम्पः कृत्युतिर्दधि । वयो देवता । पापमी कम्पः ॥

उत्तिष्ठन्नोजसा सह पीत्वा क्षिप्रं अवेपयः । सोममिन्द्रं चमूंसुतम् ॥१॥

984. Medhākāram vidathasya prasāadhanamagnīm hotāram
paribhūtanam matim.
Tvāmarbhasya haviṣaḥ samānamittvām maho vṛṇate
nānyam tvat.₃
(Cf. Rv X. 91.8)

Sūkta 8

985. Purūruṇā ciddhyastyavo nūnam vām varuṇa.
Mitra vaṁsi vām sumatim.₁
(Cf. Rv V. 70.1)
986. Tā vām samyagadruhvāṇeṣamaśyāma dhāma ca.
Vayam vām mitrā syāmā.₂
(Cf. Rv V. 70.2)
987. Pātam no mitrā pāyubhiruta trāyethām sutrātrā
Sāhyām dasyūm tanūbhiḥ.₃
(Cf. Rv V. 70.3)

Sūkta 9

988. Uttiṣṭhannojasā saha pītva śipre avepayah.
Somamindra camūsutam.₁
(Cf. Rv VIII. 76.10; Yv. VIII. 39; Av. XX. 42.3)

984. You are the imparter of intelligence to the priests who invoke you. You are the accomplisher of worship, the invoker of Nature's bounties, the chief overcomer of foes, and the counsellor (of sound advice). You equally respond to offerings, small or great. One would like you to be invoked alone and none else.
985. O Lord of light and bliss, your protection extends far and wide. May we obtain your kind favours.
986. O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever be worthy of your favours, O cosmic vital powers.
987. Protect us, O benevolent and benign Lord, with your favours; may we live under your kind protections; may we with our physical strength conquer the infidels.
988. O resplendent Lord, arising in your majestic might, with full expression of joy on your face and jaws, you enjoy the quaff of divine elixir, effused between the press-stones (i.e. divine love effused between mind and heart).

अनु त्वा रोदसी उभे स्पर्द्धमानमददेताम् । इन्द्र यदस्युहामवः ॥२॥
वाचमष्टापदीमहं नवस्रक्तिमृतावृधम् । इन्द्रात्परितन्वं ममे ॥३॥

(१०)

(१-३) वृषस्यास्य वार्हस्त्वयो मयाव ऋक् । इन्द्राग्नी वंशये । वाचमी वन्तः ॥

इन्द्राग्नी युवामिमेभ्यं स्तोमां अनुषत । पिबतश्च शम्भुवा सुतम् ॥१॥
या वा च सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी तामिरा गतम् ॥२॥

989. Anu tvā rodosī ubhe sparddhamānamadadetām.
Indra yaddasyuhābhavaḥ.₂
(Cf. Rv VIII. 76.11; Av. II. 42.2)
990. Vācamaṣṭā padīmaham navasraktimṛtāvṛdham.
Indrātparitanvam mame.₃
(Cf. Rv VIII. 76.12; Av. XX. 42.1)

Sūkta 10

991. Indrāgnī yuvāmīmebhi stomā anūṣata.
Pivataṁ śambhuvā sutam.₁
(Cf. Rv VI. 60.7)
992. Yā vām santi puruspṛho niyuto dāśuṣe narā.
Indrāgnī tābhīrā gatam.₂
(Cf. Rv VI. 60.8)

989. Everyone, whether in heaven or on the earth, shudders, when you, O resplendent Lord, uttering your terrific roar proceed to crush down the infidel.
990. Measured out here a song eight-footed (*aṣṭāpadī*), nine-columned (*navasraktim*) for the adjustment of the scheduled sacrifice, according to the measure of the resplendent Self; — Oh, how delicate; the (human) measures shall always fall short.

[The original hymn has been assumed to consist of triplets, each of which would contain nine *Pādas*, parts or half-lines of eight feet or syllables each. And as such, the metre is octosyllabic (8×3), and the triplet contains three stanzas in that metre or nine octosyllabic *Pādas*].

991. O cosmic forces of lightning and fire (*indrāgnī*), these songs of praises glorify you both; may you accept our ecstatic offerings, O bestowers of happiness.
992. O cosmic energies of lightning and fire, please let leaders of sacred works, whose speedy forces are appreciated by all, come with them to the presenter of homage in this sacred performance.

ताभि॑रा गच्छ॑तं नरो॑पेदं॑ स॒बनं॑ सु॒तम् । इन्द्रा॑ग्नी सोम॑पीतये ॥३॥

(११)

(१-१) दधन्वास्व शरुभिर्दुर्गामो दधन्विर्गामिः । ओमेन्द्राद्युपकन्तो देवताः । शरुवी इन्द्रः ।

अ॒प्सा॑ सोम॑ शु॒मत्त॑माभि॑ द्रो॒णा॑नि॒ रोरु॑वत् । सो॒द॒न्यौ॒नौ॒ वने॑ष्वा ॥१॥

अ॒प्सा॑ इन्द्रा॑य वा॒यवे॑ वरु॒णाय॑ मरु॒द्भ्यः॑ । सो॒मा अ॑र्पन्तु॒ विष्ण॑वे ॥२॥

इ॒र्वतो॑फा॒य नो॑ द॒धद॑स्मन्य॑ सोम॑ वि॒शतः॑ । जा॒ पव॑स्व स॒हस्रि॑णम् ॥३॥

(१-१) इषुन्वास्व कर्तव्यं कर्त्तव्यः । सोमापी देवते । इन्द्रा इन्द्रः ।

सो॒म उ॒ प्वा॒णः सो॒दृभि॑रधि॒ प्णु॑मि॒रवी॑नाम् ।

अ॒म्वये॑ हरि॒ता या॑ति॒ धार॑या म॒न्द्रया॑ या॒ति धा॑रया ॥१॥

993. Tabhirā gacchatam naropedaṁ savanaṁ sutam.
Indrāgni somapīṭaye.₃
(Cf. Ṛv VI. 60.9)

Khaṇḍa IV

Sūkta 11

994. Arā soma dyumattamo'bhi dronāni roruvat.
Sīdanyonau vaneṣvā.₁
(Cf. S. 503; Ṛv IX. 65.19)
995. Apsā indrāya vāyave varuṇāya marudbhyah.
Somā arṣantu viṣṇave.₂
(Cf. Ṛv IX. 65.20)
996. Iṣam tokāya no dadhadasmabhyaṁ soma viśvataḥ.
Ā pavasva sahasriṇam.₃
(Cf. Ṛv IX. 65.21)

Sūkta 12

997. Soma u śvāṇaḥ sotrbhiradhi śubhiravīnām
Āśvayeṇa haritā yāti dhārayā mandrayā yāti dhārayā ,
(Cf. S. 515; Ṛv IX. 107.8)

993. O cosmic forces of lightning and fire (*indrāgni*), may you come to relish our noble deeds. Please also come to participate in our sparkling joy of devotion.
994. Hasten you please , our most radiant divine elixir, with a roar to the ultra-psychic receptacles, leaving native seat in the forests for your new home.
995. The divine elixir, always pleased to mix with waters, hastens to the ultra-psychic containers for resplendence (*indra*), activity (*vāyu*), venerability (*varuṇa*), mortality (*maruts*), and for pervasiveness (*viṣṇu*).
996. O elixir, bestowing food upon our children, may you pour from all quarters thousandfold riches.
997. Pressed out by the cosmic effusers, the elixir comes filtered through the cosmic fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream.

अ॒नु॒पे गो॒मा॒न्गो॒भिर॒क्षाः सो॒मो दु॒ग्धा॒भिर॒क्षाः ।
स॒मु॒द्रं न स॒म॒व॒रा॒ण्य॒न्म॒न्म॒न्दी म॒दा॒य तो॒शते ॥२॥

(११)

(१-१) अनुपस्य यत्सवोऽसितो देवदो वा अग्निः । सोमेन्द्रो देवते । यवधी इन्द्रः ।

य॒त्सो॒म चि॒त्र॒मु॒क॒थ्यं दि॒व्यं पा॒र॒थि॒वं वा॒सु । त॒नः पु॒ना॒न आ भ॑र ॥३॥
पू॒षा पु॒ना॒न आ॒यु॒ऽपि स्त॒न॒य॒म॒धि ब॑र्हिषि । ह॒रिः स॒न्यो॒नि॒मा॒स॒दा ॥२॥
यु॒व॒ऽइ सः स्वः॒प॒ती इ॒न्द्रश्च सोम॑ गो॒प॒तो । ई॒शा॒ना पि॒प्य॒तं धि॒यः ॥३॥

998. Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ.
Samudram na samvaraṇānyagman mandī madāya
tośate.₂
(Cf. Rv IX. 107.9)

Sūkta 13

999. Yatsoma citramukthyam, divyam pārthivam vasu.
Tannaḥ punāna ā bhara.₁
(Cf. Rv IX. 19.1)
1000. Vṛṣā punāna āyūṁṣi stanayannadhi barhiṣi.
Hariḥ sanyonimāsadah.₂
(Cf. Rv IX. 19.3)
1001. Yuvaṁ hi sthaḥ svahpatī indraśca soma gopatī.
Īśānā pipyatam dhiyaḥ.₁
(Cf. Rv IX. 19.2)

998. The divine elixir of life, mixed with cow products, flows into the cosmic reservoir. Mixed with milk it is filtered ; its enjoyable juice goes to (pitchers), as rivers go to the the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties.
999. Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us.
1000. The celestial elixir, the showerer of (benefit), is purified in the midst of chants of men (i.e. priests) uttering thrilling noises. It lies green-tinted on its assigned seat.
1001. O nectar of bliss, you and resplendent Self both are the Lords of everyone; also the lords of our organs of senses. May you, O master bless us in our intellectual assignments.

(१५)

(१-४) वृषस्तस्य पशुन्यो योतम वक्ति । इन्द्रो देवता । यक्षिण्यन्तः ॥

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
 तमिन्महत्त्वाजिपूतिमर्भे हवामहे स वाजेषु प्र नोविषत ॥१॥
 असि हि वीर सैन्योसि मूरि पराददिः ।
 असि दम्भस्य चिद्वधो यजमानाय शिक्षसि मुन्यते मूरि ते वसु ॥२॥
 यदुदिरत आजयः ॥३॥

(१५)

(१-४) वृषस्तस्य पशुन्यो योतम वक्ति । इन्द्रो देवता (क्षिप्रबाधा क्षिप्रविषादस्य शोकः) । यक्ष्मण्यन्तः ॥

स्वादोरित्था विपुवतः ॥१॥

Khaṇḍa V

Sūkta 14

1002. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhīḥ.
 Taminmahatsvājiṣūtimarbhe havāmahe sa vajesu pra
 no'viṣat.₁
 (Cf. S. 411; Rv I. 81.1; Av. XX. 56.1)
1003. Asī hi vīra senyo'si bhūru parādadiḥ.
 Asī dabhṛasya cidvṛdho yaṁamānāya śikṣasi sunvate
 bhūri te vasu.₂
 (Cf. Rv I. 81.2; Av. XX. 65.2)
1004. Yadudīrata ājayo'dhr̥ṣṇave dhīyate dhanām.
 Yukṣvā madacyutā harī kam hanah kam vasau
 dadho'smām indra Vasau dadhah.);
 (Cf. S. 414; Rv I. 81.3; Av. XX. 56.3)

Sūkta 15

1005. Svādoritthā viśūvato(madhvaḥ pibanti gauryah
 Yā indreṇa sayāvarīrvṛṣṇā madanti sobhase vasvīranu
 svarājyam.)₁
 (Cf. S. 409; Rv I. 84.10; Av. XX. 109.1)

- 1002 For bliss and strength, men glorify the resplendent Self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to aid and defence in our noble ventures.
1003. O brave resplendent self, you are warrior and giver of abundant benefits. You are the exalter of even the humble. You help the devotees, and are the supplier of ample wealth
1004. Only fragmentary; यदुर्क्षत आजय - Rv. I 81.2.
[When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the Sun your widely-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent Self, make us rich.]
1005. Only fragmentary: स्वादोरित्वा विषूवत - Rv. I. 84.10.
[In the like manner pure intellects, which shine while associated with mighty resplendent Self for the sake of splendour, taste the all-pervading (spiritual elixir) and rejoice in their own sovereignty.]

ता अस्य पृश्नानायुवः सोमः श्रीणन्ति पृश्नयः ।
 प्रिया इन्द्रस्य धेनवो वज्रः हिन्वन्ति सायकवस्वीरनु स्वराज्यम् ॥२॥
 ता अस्य नमसा सहः सपयन्ति प्रचेतसः ।
 व्रतान्यस्य सञ्चिरे पुरुणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥३॥

(१-३) वृषत्वात्स मार्गो व्रतप्रतिष्ठा । स्वेनो वेपता । गायत्री छन्दः ।

असान्यः शुर्मदायाम्पु दक्षो गिरिष्ठाः । इवेनो न योनिमासदत् ॥१॥
 शुभ्रमन्धो देववातमपु धीतं नृभिः सुतम् । स्वदन्ति गावः पयौभिः ॥२॥
 आदीमश्वं न हेतारमशुभ्रममृताय । मेघो रसः सधमादे ॥३॥

1006. Tā asya pṛśnāyuvah somam śriṇanti pṛśnayah.
 Priyā indrasya dhenavo vajraṁ hinvanti sāyakam
 vasviranu svarājyam.₂
 (Cf. Rv I. 84.11; Av. XX. 109.2)

1007. Ta asya namasā sahaḥ saparyanti pracetasah.
 Vratānyasya saścire purūni pūrvacittaye vasvīranu
 svarājyam.₃
 (Cf. Rv I. 84.12; Av. XX. 109.3)

Khaṇḍa VI

Sūkta 16

1008. Asāvyamśurmadāyāpsu dakṣo giriṣṭhāh.
 Śyeno na yonimāsadat.₁
 (Cf. S. 473; Rv IX. 62.4)
1009. Śubhramandho deva ātampsu dhautam nṛbhiḥ sutam.
 Svadanti gāvaḥ payobhiḥ.₂
 (Cf. Rv IX. 62.5)
1010. Ādīmaśvam na hetāramaśūsubhannamṛtāya
 Madho rasam sadhamāde.₁
 (Cf. Rv IX. 62.6)

1006. Craving for his nearness, various intellectual (persons) mingle the spiritual elixir with their own knowledge, May the milch kine, dear to the resplendent Self, direct his firm overpowering determination against the adversaries and rejoice in his sovereignty.
1007. These knowledge giving intellects (or cows) at the very outset, honour His victorious might, with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty.
1008. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration. It alights like a falcon on his own place of stay.
1009. The cows sustain their nourishing juice, cherished by divine with their milk. The sap-plant, before being effused by the priests is cleansed in waters.
1010. Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality as if they are decking a horse.

(१०)

(१-५) इषुन्वत्स्यादित्स कर्त्तव्यमपश्यत् क्षमः । सोमो देवता । इषुन्विद् इन्द्रः ।

अभि पु०३ पृ०५ यश इषस्पते दिदीहि देव देवभ्युम् । वि कोशं मध्यमं युव ॥१॥

आ वच्यस्व सुदक्ष चम्बोः सुतो विशां वह्निर्न विस्पतिः ।

पृष्टि दिवः पवस्व रीतिमपो जिन्वन्गविष्टये धियः ॥२॥

(१५)

(१-१) वक्त्वास्वामिना कृतिः । सोमो देवता । इन्द्र इन्द्रः ।

प्राणा शिशुर्महीनाः हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥१॥

उप त्रितस्य पाप्योऽभक्तं यद्गुहा पदम् । यज्ञस्य सप्त धामभिरध प्रियम् ॥२॥

त्रीणि त्रितस्य धारया पृष्ठेर्वैरयद्रयिम् । मिमीते अत्य योजना वि सुक्रतुः ॥३॥

Sūkta 17

1011. Abhi dyumnam bṛhadyaśa iṣaspate didīhi deva devayum.

Vi kośam madhyamam yuva.₁

(Cf. S. 579, Rv IX. 108.9)

1012. Ā vacyasva sudakṣa camvoḥ suto viśām vahnirna viśpatiḥ.

Vṛṣṭim divaḥ pavasva rītimapo jinvaṇ gaviṣṭaye dhiyaḥ.₂

(Cf. Rv IX. 108.10)

Sūkta 18

1013. Prānā śisūrmahīnāṃ hinvanṇṛtasya dīdhitim.

Viśvā pari priyā bhuvadadha dvitā.₁

(Cf. S. 570; Rv IX. 102.1)

1014. Upa tritasya paśyorabhakta yad guhā padam

Yajñasya sapta dhāmabhiradha priyam.₂

(Cf. Rv IX. 102.2)

1015. Trīṇi tritasya dhārayā pṛṣṭheṣvairayadrayim.

Mimīte asya yojanā vi sukratuh.₃

(Cf. Rv II. 102.3)

1011. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw upon the doors of the mid-region (for rains).
1012. Come, O powerful elixir, effused into the bowl like a leader, come to the pitcher like a king for the good of the people and impel the intellectuals for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle.
1013. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven (or both here and below).
1014. When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice.
1015. May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts know fully well the measure of his plan.

(१९)

(१-१) इत्थस्तस्य धारयती रयस्तु मती । सोमेऽविपुत्रविन्दो देवताः । यदुदुर्ऋतः ॥

पवस्व वाजसातये पवित्रे धारया सुतः ।

इन्द्राय सोमं विष्णवे देवेभ्यो मधुमत्तरः ॥१॥

त्वाꣳ रिहन्ति धीतयो हरिं पवित्रे अद्रुहः ।

वत्सं जातं न मातरः पवमानं विधर्मणि ॥२॥

त्वं यां च महिमतं पृथिवीं चातिं जभ्रिषे ।

प्रति द्रापिममुञ्जयाः पवमानं महित्वना ॥३॥

(२०)

(१-१) इत्थस्तस्य धारयती मनुर्कणि । इन्द्रः सोमो देवो देवताः । विपुत्रऋतः ॥

इन्दुर्वाजी पवते गोन्वीषा इन्द्रे सोमः सह इन्वन्मदाय ।

हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन्वृजनस्य राजा ॥१॥

Sūkta 19

1016. Pavasva vājasātaye pavitre dhārayā sutah.
Indrāya soma viṣṇave devebhyo madhumattarah.
(Cf. Rv IX. 100.6)

1017. Tvām rihanti dhītayo harim pavitre adruhaḥ.
Vatsam jātam na mātaraḥ pavamāna vidharmaṇi.
(Cf. Rv IX. 100.7)

1018. Tvam dyām ca mahivrata pṛthivīm cāti jabhriṣe.
Prati drāpimamuñcathāḥ pavamāna mahitvanā.
(Cf. Rv IX. 100.9)

Sūkta 20

1019. Indurvājī pavate gonyoghā indre somaḥ saha
invanmadāya.
Hanti rakṣo bādhathe paryarātim varivaskṛṇvan
vrjanasya rājā.
(Cf. S. 540; Rv IX. 97.10)

1016. Flow onward, O elixir, the giver of food, flow on the cosmic filter in a stress, when effused, O elixir, you are super-sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment.
1017. O golden-hued flowing elixir, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf.
1018. O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty.
1019. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king, the king of vigour; it crushes malignities and harnesses the cosmic.

अध धारया मध्वा पृचानैरितरो रोम पवते जाद्रेदुग्धम् ।
 इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥२॥
 अभि व्रतानि पवते पुनानो देवो देवान्स्वयेन रसेन पूषन् ।
 इन्दुर्धर्मोऽप्यनुधा वसानो दश क्षिपो अजयत सानो अन्ये ॥३॥

(२१)

(१-३) दृष्टमन्त्राय मन्त्रोपविर्हति । मन्त्रिरेवता । पट्टिग्रन्थः ।

आ ते अग्न इधीमहि द्युमन्तं देवाजरेम् ।
 यद्ध स्या ते पनीयसी समिद्धादयाति द्याविसं स्तोतृभ्य आ भरे ॥१॥
 आ ते अग्न रचा हविः सुक्रस्य ज्योतिषस्पते ।
 सुष्वन्द्र दन्म विस्पते हव्यवाद्भ्यम् हव्यत इपस् स्तोतृभ्य आ भरे ॥२॥

1020. Adha dhāraya madhvā prcānastiro roma pavate
 adridugdhah.

Indurindrasya sakhyam jusāṇo devo devasya matsaro
 madāya.₂

(Cf. Rv IX. 97.11)

1021. Abhi vratāni pavate punāno devo devāntsvena rasena
 prīcan.

Indurdharmānyrtuthā vasīno daśa ksipo avyata sāno
 aveye₁

(Cf. Rv IX. 97.12)

Khaṇḍa VII

Sūkta 21

1022. Ā te agna idhīmahī dyumantam devājaram.

Yaddha syā te panīyaśī samiddhīdayati dyāvīsam
 stotr̥bhya ā bhara.₁

(Cf. S. 419, Rv V. 6.5; Av. XVIII. 4.88)

1023. Ā te agna rcā haviḥ śukrasya jyotiṣaspate.

Suscandra dasma viśpate havyavāt tubhyaṁ āyata
 iṣaṁ stotr̥bhya ā bhara.₂

(Cf. Rv V. 6.5)

1020. Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent Self; it gives out the divine sap for the enjoyment of every element that is divine in us.
1021. Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy filter placed at a high level.
1022. O adorable Lord, we keep you lightened bright and undiminishing; so that the blazing keep shining deep in our hearts, May you, O Lord, grant nourishment to those who adore you.
1023. O adorable God, lord of bright light, bestower of bliss, splendrous protector of men, the acceptor of devotion, to you, the worship is offered with sacred hymns. May you, O Lord, grant nourishment to those who adore you.

आ॒भे सु॒भन्द्र॑ वि॒स्पते॑ द॒र्वी श्री॑णीष आ॒सनि॑ ।
उ॒तो न॑ उ॒त्पुपू॑र्या उ॒क्थे॑षु श॒वस॑स्पत॑ इ॒षं स्तो॑तु॒भ्य आ॑ म॒र ॥३॥

(१२)

(१-१) उपत्पुपुर्वाग्रतो वृषेय कति । इन्द्रपुर्वविष्वक्मार्गो देवता । उक्थिषु इन्द्र ।

इन्द्राय॑ साम॑ गावत॑ वि॒श्राय॑ वृ॒हते॑ वृ॒हत् । ब्र॒ह्म॒कृते॑ वि॒पश्चिते॑ प॒नस्ये॑ ॥१॥
त्वमिन्द्रा॑भि॒मूर॑सि त्वं सूर्य॑मरोचयः । वि॒श्वकर्मा॑ वि॒श्वदे॒वो म॑हः स॒ अ॒सि ॥२॥
वि॒भ्राज॑ ज्योति॑षा स्वा॒र॒गच्छो॑ रोच॑र्न दि॒वः । दे॒वास्त॑ इन्द्र॒ संख्या॑य॒ येमि॑रे ॥३॥

1024. Obhe suścandra viśpate darvī śrīṇīṣa āsani.
Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya
ā bhara. १
(Cf. Rv V. 6.9; Yv. XV. 43)

Sūkta 22

1025. Indrāya sāma gāyata viprāya bṛhate bṛhat.
Brahmakṛte vipaścite panasyave. १
(Cf. S. 388; Rv VIII. 98.1; Av. XX. 62.5)
1026. Tvamindrābhibhūrasi tvam sūryamarocayaḥ.
Viśvakarmā viśvadevo mahām asi. २
(Cf. Rv VIII. 98.2; Av. XX. 62.6)
1027. Vibhrājañjyotiṣā svāragaccho rocanam divaḥ.
Devāsta indra sakhyāya yemire. ३
(Cf. Rv. VIII. 3; Av. XX. 62.7)

1024. O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you.
1025. Sing a *Sāman* hymn, a Bṛhat song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion.
1026. You are the conqueror, O resplendent; you give splendour to the Sun, you are the creator of all things, the lord of all the divine powers, and the mighty.
1027. O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship.

(२३)

(१) असावि सौम इन्द्र ते शविष्ठ धृष्णवा गहि । धृष्टुः पन्थाः ।

असावि सौम इन्द्र ते शविष्ठ धृष्णवा गहि ।

आ त्वा प्रणवित्न्द्रियं रजः सूर्यो न राक्षिभिः ॥१॥

आ तिष्ठ वृत्रहन्त्रं युक्ता ते ब्रह्मणा हरी ।

अर्जचोने सु ते मनो मावा हृणेतु वसुना ॥२॥

इन्द्रमिदरी वातोमतिष्ठशवसम् ।

करीषा सुदुतीरुष यज्ञं च मानुषाणाम् ॥३॥

। इति तृतीया प्रपाठका ।

Sūkta 23

1028. Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahī
A tvā prṇaktvidriyaṁ rajah sūryo na raśmibhiḥ. 1
(Cf. S. 347; Rv. I. 84.1)
1029. Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.
Arvācīnaṁ su te mano grāvā kṛnotu vagnunā. 2
(Cf. Rv I. 84.3; Yv. VIII. 33)
1030. Indramiddharī vahato'pratidhṛṣṭaśavasam.
Rṣīṇām suṣṭutīrupa yajñam ca mānuṣaṇām. 3
(Cf. Rv I. 84.2; Yv. VIII. 35)

Here ends Prapāthaka III — Ardha II

Also ends Prapāthaka III

Also ends Adhyāya VI

1028. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed for you. May you be filled with spiritual vigour as the Sun fills the sky with its rays.
1029. O destroyer of the devil of ignorance. Ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us.
1030. May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by sincere and common folk.

END

Adhyāya VII

1031. It (the elixir) is the light of the cosmic sacrifice; it distills sweet delightful juices. It is the parent of Nature's bounties, the generator of all and the possessor of ample wealth. This, the most exhilarating exciting and the nourishing elixir supports the hidden treasure of heaven and earth
1032. The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs.
1033. The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation.

(२)

(१-३) दशस्वास्त्य गायत्रीः कस्य ऋषिः । सोमो देवता । गायत्री छन्दः ॥

अ॒सृ॒क्ष॒तं प्र॒ वा॒जिनो॑ ग॒व्या सोमा॑सो अ॒श्वया॑ । शु॒क्रा॒सो वी॒रया॑श्वः ॥१॥
 शु॒म्भमा॑ना ऋ॒तायु॑भिर्मृ॒ज्यमा॑ना ग॒मस्त्वो॑ । प॒वन्ते॑ वा॒रे अ॒ज्यये॑ ॥२॥
 ते वि॒श्वा दा॑शुपे वसु सोमा दि॒व्यानि॑ पार्थि॒वा । प॒वन्ता॑मा॒न्तरि॑क्ष्या ॥३॥

(३)

(१-१०) दशस्वास्त्य छन्दो मेवातिषिर्ऋषिः । घोषपर्वन्तो देवते । गायत्री छन्दः ॥

प॒वस्व दे॒ववी॑रति प॒वित्रे॑ सोम र॒क्षो । इन्द्र॑मिन्द्रो वृ॒षा वि॑श ॥१॥
 आ व॑चस्व महि प्सरो वृ॒षेन्दो॑ द्यु॒म्नव॑त्तमः । आ योनि॑ ध॒र्णासि॑ सदः ॥२॥

Sūkta 2

1034. Asṛkṣata pra vājino gavyā somāso aśvayā.
 Śukrāso vīrayāśavaḥ.
 (Cf. S. 482; Rv IX. 64.4)

1035. Śumbhamānā ṛtāyubhirmṛjyamānā gabhastyoḥ.
 Pavante vāre avyaye.
 (Cf. Rv IX. 64.5)

1036. Te viśvā dāśuse vasu somā divyāni pāṛthivā.
 Pavantāmāntarikṣyā.
 (Cf. Rv IX. 36.5; 64.6)

Sūkta 3

1037. Pavaśva devavīrati pavitraṁ soma rañhyā.
 Indramindo vṛṣā viśa.
 (Cf. Rv IX. 2.1)

1038. Ā vacyasya mahi psaro vṛṣendo dyumnavattamaḥ.
 Ā yonim dharmasīḥ sadaḥ.
 (Cf. Rv IX. 2.2)

1034. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining, horses and brave offspring.
1035. The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters.
1036. May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament.
1037. O elixir of joy-divine, dear to Nature's bounties (or in sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer.
1038. O blissful elixir, the mighty showerer (of blessing) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position.

अधु॒क्षत॑ प्रियं॑ मधु॑ धारा॑ सु॒तस्य॑ वे॒धसः॑ । अपो॑ वसि॒ष्ट सु॒क्रतुः॑ ॥३॥
 महान्तं॑ त्वा महि॑रन्वापो॑ अर्षन्ति॑ सिन्ध॒वः । यद्गोभि॑र्वासयि॒ष्यसे॑ ॥४॥
 समु॒द्रो अप्सु॑ मा॒मृजे॑ विष्ट॒म्भो धरु॑णो दि॒वः । सोमः॑ पवि॒त्रे अस्म॑युः ॥५॥
 अचि॑कद॒दपा॑ हरि॒र्महा॑न्मित्रो न द॒र्शतः॑ । स॒ सूर्ये॑ण दि॒द्युते॑ ॥६॥
 गिरि॑स्त इ॒न्द ओज॑सा म॒मृज्यन्ते॑ अप॒स्युवः॑ । याभि॑र्मदा॒य शु॒म्भसे॑ ॥७॥
 ते त्वा॑ मदा॒य घृ॒क्ष्य उ॒ लोक॑कृ॒तुमो॑महे । तव॑ प्र॒शस्त॑ये महे ॥८॥

1039. Adhukṣata priyam madhu dhārā sutasya vedhasaḥ.
 Apo vasiṣṭa sukratuḥ.³
 (Cf. Ṛv IX. 2.3)
1040. Mahāntam tvā mahīranvāpo arṣanti sindhavaḥ.
 Yadgd obhīrvāsyisyase.⁴
 (Cf. Ṛv IX. 2.4)
1041. Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.
 Somaḥ pavitre asmayuḥ.⁵
 (Cf. Ṛv IX. 2.5)
1042. Acikradadvṛṣā harirmahānmitro na darśataḥ.
 Saṁ sūryeṇa didyute.⁶
 (Cf. S. 497; Ṛv IX. 2.6; Yv. XXXVIII. 22)
1043. Girasta inda ojasā marmṛjyante apasyuvaḥ.
 Yābhirmadāya śumbhase.⁷
 (Cf. Ṛv IX. 2.7)
1044. Tam tvā madāya ghrṣvaya u lokakṛtnumīmahe.
 Tava praśastaye mahe.⁸
 (Cf. Ṛv IX. 2.8)

1039. The stream of the effused creative juice of bliss furnishes the joy-giving milk, rich in qualities and reactionous, it is mingling with waters.
1040. When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you.
1041. The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic filter).
1042. This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend, it shines (in heaven) with the Sun.
1043. O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration.
1044. We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration.

गोषा॑ इ॒न्दो नृ॑षा अ॒स्यश्च॑सा वा॒जसा॑ उ॒ते । आ॒त्मा य॑ज्ञा॒स्य पू॒र्व्यः ॥९॥
अ॒स्मभ्य॑मि॒न्दवि॒न्द्रियं॑ म॒र्षाः प॑वस्व धा॒रया॑ । प॒र्जन्यो॑ वृ॒ष्टिमा॑ ५ इ॒व ॥१०॥

(४)

(१-१०) इत्यस्याम्बुविन्दसो विपवस्तुष कृधि । इन्द्रपर्यन्तसोमस्यो वेपथः । गायत्री छन्दः ॥

स॒ना च॑ सोम॑ जे॒षि च॑ प॒वमान॑ म॒हि श्र॑वः । अ॒था नो॑ व॒स्यस॑त्कृधि ॥१॥
स॒ना ज्योतिः॑ स॒ना स्वा॑र्वि॒श्वो च॑ सोम॑ सौ॒भगा॑ । अ॒था नो॑ व॒स्यस॑त्कृधि ॥२॥
स॒ना दक्ष॑मु॒त क॑तुम॒प सोम॑ नृ॒धौ ज॑हि । अ॒था नो॑ व॒स्यस॑त्कृधि ॥३॥

1045. Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.
(Cf. Rv IX. 2.10)

1046. Asmabhyamindavindriyam madhoḥ pavasva
dhārayā.
Parjanya vṛṣṭimāṁ iva.¹⁰
(Cf. Rv IX. 2.9)

Khaṇḍa II

Sūkta 4

1047. Sanā ca soma jeṣī ca pavamāna mahi śravaḥ.
Athā no vasyasaskṛdhi.¹
(Cf. Rv IX. 4.1)
1048. Sanā jyōtiḥ sanā svārviśvā ca soma saubhagā.
Athā no vasyasaskṛdhi.²
(Cf. Rv IX. 4.2)
1049. Sanā dakṣamuta kratumapa soma mēdho jahi.
Athā no vasyasaskṛdhi.³
(Cf. Rv IX. 4.3)

1045. O love divine, you are the giver of milch-kine, of children, of horses, and of food. you are the primeval soul of the cosmic sacrifice.
1046. O love divine, you are dear to the resplendent Self. May you shower upon us streams of ambrosia, like a raining cloud.
1047. O love-divine, most nourishing, may you welcome enlightened persons in the holy rites); please win over (the enemies) and make us happy and prosperous.
1048. O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous.
1049. O divine bliss, give us strength, give us wisdom, drive away our adversities and make up happy and prosperous.

पवि॑तारः पु॒नो॒तनं॑ सोम॑मिन्द्रा॒य पा॑तवे । अथा॑ नो व॑स्यसस्कृ॒धि ॥५॥
 त्व॑ सूर्ये॑ न आ भजे॑ तव॑ कृत्वा तवो॑तिभिः । अथा॑ नो व॑स्यसस्कृ॒धि ॥५॥
 तव॑ कृत्वा तवो॑तिभिर्ज्यो॒क्पश्ये॑म सूर्य॑म् । अथा॑ नो व॑स्यसस्कृ॒धि ॥६॥
 अभ्य॑र्ष स्नायु॑म सोम॑ द्वि॒वह॑स रयि॑म् । अथा॑ नो व॑स्यसस्कृ॒धि ॥७॥
 अभ्या॑र्षानप॑च्युतो वाजि॑न्त्समत्सु सा॑सहिः । अथा॑ नो व॑स्यसस्कृ॒धि ॥८॥
 त्वां यज्ञै॑रवी॒ध्वध॑न्वमानं वि॒धर्म॑णि । अथा॑ नो व॑स्यसस्कृ॒धि ॥९॥
 रयि॑ नश्चि॒त्रम॑भि॒नमि॑न्दो वि॒श्वायु॑मा भर । अथा॑ नो व॑स्यसस्कृ॒धि ॥१०॥

1050. Pavitārah punītana somamindrāya pātave.

Athā no vasyasaskṛdhi.⁴

(Cf. Rv IX. 4.4)

1051. Tvaṁ sūrya na ā bhaja tava kratvā tavotibhiḥ

Athā no vasyasaskṛdhi.⁵

(Cf. Rv IX. 4.5)

1052. Tava kratvā tavotibhirjyok paśyema sūryam.

Athā no vasyasaskṛdhi.⁶

(Cf. Rv IX. 4.6)

1053. Abhyarṣa svāyudha soma dvibarhasarṁ rayim.

Athā no vasyasaskṛdhi.⁷

(Cf. Rv IX. 4.7)

1054. Abhyārsānapacyuto vājintsamatsu sāsahih.

Athā no vasyasaskṛdhi.⁸

(Cf. Rv IX. 4.8)

1055. Tvām yajñairavivṛdhan pavamāna vidharmaṇi.

Athā no vasyasaskṛdhi.⁹

(Cf. Rv IX. 4.9)

1056. Rayim naseitramasyinamindo visvāyumā bhara.

Athā no vasyasaskṛdhi.¹⁰

(Cf. Rv 4.10)

1050. O priests, press our joy-giving elixir to please the aspirant self, and make up happy and prosperous.
1051. O blissful elixir, by your power and protections, may we live long to enjoy the Sun. Please make us happy and prosperous.
1052. By your wisdom and protection, may we be able to behold the Sun for a long time. Please make us happy and prosperous.
1053. O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make up happy and prosperous.
1054. O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous.
1055. O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous.
1056. O blissful Lord, bring to us varied wealth, abundant in cattle, and full life. Please make us happy and prosperous.

(५)

(१-५) वसुन्धस्यास्य धारामोऽवतारः कविः । सोमो देवता । गायत्री छन्दः ॥

तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥

उस्त्रा वेद वसूनां मर्त्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥

ध्वस्त्रयोः पुरुषन्त्योरा सहस्राणि ददमाहे । तरत्स मन्दी धावति ॥३॥

आ ययोस्त्रिंशतं तना सहस्राणि च ददमाहे । तरत्स मन्दी धावति ॥४॥

(५)

(१-१) वसुन्धस्यास्य धारामो वसुन्धिरिति । सोमो देवता । गायत्री छन्दः ॥

एते सोमा अस्त्रतः गृणानाः शवसे माहे । मदिन्तमस्य धारया ॥१॥

अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि । सनद्वाजः परि स्रव ॥२॥

Sūkta 5

1057. Taratsa mandī dhāvati dhārā sutasyāndhasaḥ.
Taratsa mandī dhāvati.₁
(Cf. S. 500; Rv IX. 58.1)

1058. Ustrā veda vasūnām marttasya devyavasasḥ.
Taratsa mandī dhāvati.₂
(Cf. Rv IX. 58.2)

1059. Dhvassrayoḥ puruṣantyorā sahasrāṇi dadmahe.
Taratsa mandī dhāvati.₃
(Cf. Rv IX. 58.3)

1060. Ā yayostrimśatam tanā sahasrāṇi ca dadmahe.
Taratsa mandī dhāvati.₄
(Cf. Rv IX. 58.4)

Sūkta 6

1061. Ete somā aṣṛkṣata gṛṇānāḥ śavase mahe.
Madintamasya dhāraya.₁
(Cf. Rv IX. 62.22)

1062. Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.₂
(Cf. Rv IX. 62.23)

1057. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.
1058. The stems of the plant of brilliant elixir Lord to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight.
1059. We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight.
1060. We have received from those two (rescuers and peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight.
1061. These much lauded divine elixire are let flow in the most exhilarating stream for the sake of obtaining abundant food.
1062. In the course of purification, you hasten to cherish the treasure of kine (of wisdom); may you flow hitherward to grant us nourishment.

उ॒त नो॑ गो॒मती॑रि॒षो वि॒श्वा अ॒र्षे परि॑ष्टु॒भः । शृ॒णानो॑ ज॒मद॑ग्निना ॥३॥

(७)

(१-३) वृषस्यात्प्राजितसः इत्युक्तं ऋषिः । भद्रिरेषा भद्रित्या देवस्यः । जगती छन्दः ।

इ॒मं स्तो॒मम॑ह॒ते जा॒तवे॑द॒से रथ॑मि॒व स॒ मे॒मा म॒नीष॑या ।

भ॒द्रा हि नः॑ प्र॒मति॑रस्य स॒स्य॑मे॒ सख्ये॑ मा रि॒षामा वयं॑ तव ॥१॥

भ॒रामे॑ध्मे कृ॒णवामा॑ ह॒वीषि॑ ते चि॒तय॑न्तः प॒र्वणा॑प॒र्वणा वय॑म् ।

जी॒वा॒तवे॑ प्र॒तरो॑स्य सा॒धया॑ धि॒योम॑ स॒ख्ये मा रि॒षामा वयं॑ तव ॥२॥

श॒क॑मे॒ त्वा समि॑ध॒स्य सा॒धया॑ धि॒यस्त्वै दे॒वा ह॒वि॒रद॑न्त्याहु॒तम् ।

त्व॒मादि॑त्यास्य॒ आ वह॑ तान्मू॒क्ष्मस्य॑मे॒ सख्ये॑ मा रि॒षामा वयं॑ तव ॥३॥

1063. Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.

Gṛṇāno jamadagninā.¹

(Cf. Rv IX. 62.24)

Khaṇḍa III

Sūkta 7

1064. Imaṁ stomamarhate jātavedase rathamiva sam mahemā manīṣayā.

Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayam tava.¹

(Cf. S. 66; Rv I. 94.1; Av. XX. 13.37)

1065. Bharāmedhmam kṛṇavāmā havīm̐si te citayantaḥ parvaṇāparaṇā vayam.

Jīvātave pratarāṁ sādhayā dhiyo'gne sakhye mā riṣāmā vayam tava.²

(Cf. Rv I. 94.4)

1066. Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyaḥutam.

Tvamādityāṁ ā vaha tān hyūśmasyagne sakhye mā riṣāmā vayam tava.³

(Cf. Rv I. 94.3)

1063. And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle.
1064. To Him who is reverent and all-knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.
1065. We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury.
1066. May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury.

(८)

(१-१) इयस्यास्य देवावरुणो वसिष्ठ ऊचिः । मित्रवर्जानामनुधा देवताः । गायत्री इत्यादि ।

प्रति वा॑ सूर उ॒दि॒ते मि॒त्रं गृ॒णी॒षे वरु॑णम् । अ॒र्यम॑ण॒श्च रि॒शद्दा॑सम् ॥१॥
 रा॒या हि॒रण्य॑या म॒तिरि॑यमवृ॒काय॑ श॒वसे॑ । इ॒यं वि॒प्रा मे॒धासा॑तये ॥२॥
 ते स्या॑म दे॒व वरु॑ण ते मि॒त्र सूरि॑भिः सह । इ॒ष॒श्च स्व॑भ्व धीमहि ॥३॥

(९)

(१-१) इयस्यास्य आम्बुजिह्वोक्त ऊचिः । आग्नीन् देवते । गायत्री इत्यादि ।

भि॒न्धि वि॒श्वा अप॑ द्वि॒पः परि॑बाधो ज॒हो मृ॒धः । वसु॑ स्या॒ह तदा॑ भर ॥१॥
 य॒स्य ते वि॒श्वमा॑नु॒षग्भू॑रे॒दत्त॑स्य वे॒दति॑ । वसु॑ स्या॒ह तदा॑ भर ॥२॥

Sūkta 8

1067. Parati vāñ sūra udite mitram grṇīṣe varuṇam.
 Aryamaṇaṁ riśādasam.₁
 (Cf. Rv VII. 66.7)

1068. Rāyā hiraṇyayā matiriyamavṛkāya śavase.
 Iyam viprā medhasātaye.₂
 (Cf. Rv VII. 66.8)

1069. Te syāma deva varuṇa te mitra sūribhiḥ-saha.
 Iṣaṁ svaśca dhīmahi.₃
 (Cf. Rv VII. 66.9)

Sūkta 9

1070. Bhindhi viśvāapa dviṣaḥ pari bādho jahī mṛdhaḥ.
 Vasu spārham tadā bhara.₁
 (Cf. S. 134; Rv VIII. 45.40; Av. XX. 43.1)

1071. Yasya te viśvamānuṣagbhūreṇ dattasya vedati.
 Vasu spārham tadā bhara.₂
 (Cf. Rv VIII. 45.42; Av. XX. 43.3)

1067. I glorify you. O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the Sun has risen.
1068. May this praise be effective for unimpaired strength and for granting wealth of golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship.
1069. May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, o lord of light; may we obtain nourishment and happiness.
1070. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.
1071. O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for.

यद्दी॒दाविन्द्र॑ य॒त्ति॒थैरे॑ य॒त्प॒र्श॒निं प॒रा॒भृ॒तम् । व॒सु स्पा॑र्ह॒ तदा॑ भ॒र ॥३॥

(१०)

(१-४) इषत्प्रात्ययेक इषावाच्य कृत्ति । इन्द्राग्नी देवते । वायवी ऊन् ।

य॒ज्ञस्य॑ हि॒ स्थ ऋ॒त्वि॒जां स॑न्नी॒ वा॒जेषु॑ क॒र्मसु॑ । इन्द्रा॑ग्नी॒ तस्य॑ बो॒धतम्॑ ॥१॥

तो॒शासा॑ रथ॒यावा॑ना वृ॒त्रह॑णा॒परा॑जिता । इन्द्रा॑ग्नी॒ तस्य॑ - बो॒धतम्॑ ॥२॥

इ॒दं वा॑ मदि॒रं म॒ध्वधु॑स॒न्नद्वि॑भि॒नरः॑ । इन्द्रा॑ग्नी॒ तस्य॑ बो॒धतम्॑ ॥३॥

(११)

(१-३) इषत्प्रात्यय्यारोपः कस्तप्य कृत्ति । इन्द्रतोमयिधायमध्वस्य देवता । वायवी ऊन् ।

इन्द्रा॑येन्द्रो मरु॒त्वते॑ प॒वस्व॑ म॒धुम॑तमः । अ॒क॒स्य॑ यो॒निमा॑सदम् ॥१॥

1072. Yadvidavindra yatsthire yatparsāne parābhṛtam.
Vasu spārham tadā bhara.₃
(Cf. S. 207; Rv VIII. 45.41; Av. XX. 43.2)

Sūkta 10

1073. Yajñasya āi stha ṛtvijā sāsni vājeṣu karmasu.
Indrāgnī tasya bodhatām.₁
(Cf. Rv VIII. 38.1)

1074. Tośāsā rathayāvānā vṛtrahanāparājita.
Indrāgnī tasya bodhatam.₂
(Cf. Rv VIII. 38.2)

1075. Idam vām madiram madhvadhukṣannadribhirnaraḥ.
Indrāgnī tasya bodhatam.₃
(Cf. Rv VIII. 38.3)

Khaṇḍa IV

Sūkta 11

1076. Indrāyendo marutvate pavasva madhumattamaḥ.
Arkasya yonimāsadam.₁
(Cf. S. 472; Rv IX. 64.22)

1072. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth for which we long for.
1073. Both of you are of supreme importance in wars and holy works, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1074. Both of you destroyers of foes, riders of one chariot; killers of darkness and are invincible; o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1075. The leaders of people have composed these praises for you, as if herbal juices by stone crushing, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1076. Flow, o drops of elixir, sweet-flavoured, for the resplendent Self. Flow for men in general. Take your proper place in the spiritual sacrifice.

तं त्वा वि॒प्रा वचो॑वि॒दः परि॑ष्कृ॒ष्वन्ति धर्ण॑सि॒म् । सं त्वा मृ॒जन्त्या॑यवः ॥२॥
 रसं ते मि॒त्रो अ॒र्यमा पिब॑न्तु वरु॒णः कवे॑ । पव॑मानस्य मरु॒तः ॥३॥

(१२)

(१-२) सुहस्त्यास्य समुद्रे वाचमिन्वसि । सोमो देवाः । वृषो अर्षः ।

मृ॒ज्यमानः सु॒हस्त्या॑ समु॒द्रे वाच॑मिन्वसि ।
 र॒सि पि॒शङ्गं॑ बहु॒लं पु॒रुष्पृ॒ष्ठं पव॑मानाभ्यर्षसि ॥१॥
 पु॒नानो॑ वरे पव॑मानो अ॒व्यये॑ वृ॒षो अ॒चिक्र॑द॒द्वने॑ ।
 दे॒वानां॑ सोम पव॑मान निष्कृ॒तं गोभि॑र॒ज्ञानो॑ अर्षसि ॥२॥

1077. Tam tvā viprā vacovidaḥ pariṣkṛṇvanti dharnasim.
 Sam tvā mṛjantyāyavaḥ.₂
 (Cf. Rv IX. 64.23)

1078. Rasam te mitro aryamā pibantu varuṇaḥ kave.
 Pavamānasya marutaḥ.₃
 (Cf. Rv IX. 64.24)

Sūkta 12

1079. Mṛjyamānaḥ suhastyā samudre vācaminvasi.
 Rayim piśaṅgam bahulam puruṣpṛham
 pavamānābhyarṣasi.₁
 (Cf. S. 517; Rv IX. 107.21)

1080. Punāno vāre pavamāno avyaye vṛṣo acikradadvane.
 Devānaṁ soma pavamāna niṣkṛtam gobhirañjāno
 arṣasi.₂
 (Cf. Rv IX. 107.22)

1077. The wise performers of pious acts, well-acquainted with the holy love, aborn you; may men skilled in the art, consecrate you.
1078. The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops.
1079. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us.
1080. O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen, sieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place.

(११)

(१-१) इषस्यास्वाजीगतिः शुभमेव कृतिः । समित्येन्द्राग्रमुत्सर्गमपुष्पमिषस्या देवताः । गायत्री छन्दः ।

एतमु त्वं ददा क्षिपो मृजन्ति सिन्धुमातरम् । समोदित्यभिरक्ष्यत ॥१॥

समिन्द्रेणोत वायुना सुत एति पवित्र आ । सः सूर्यस्य रश्मिभिः ॥२॥

स नो भगाय वायवे पुष्णे पवस्व मधुमान् । चारुमित्रे वरुणे च ॥३॥

(१२)

(१-१) इषस्यास्वाजीगतिः शुभमेव कृतिः । इन्द्रो देवताः । गायत्री छन्दः ।

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो यामिमदेन ॥१॥

आ च त्वावा त्मना युक्तः स्तोतृभ्यो घृष्णावीयानः । ऋणारसं न चक्रयोः ॥२॥

Sūkta 13

1081. Etamu tyam daśa kṣīpo mrjanti sindhumātaram.
Samādityebhirakhyata.¹
(Cf. Rv IX. 61.7)

1082. Samindreṇota vāyunā suta eti pavitra ā.
Saṁ sūryasya rāśmibhiḥ.²
(Cf. Rv IX. 61.8)

1083. Sa no bhagāya vāyave puṣṇe pavasva madhumān
Cārumitre varuṇe ca.³
(Cf. Rv IX. 61.9)

Khaṇḍa V

Sūkta 14

1084. Revatīmaḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhirmadema.¹
(Cf. S. 153; Rv I. 30.13; Av. XX. 122.1)

1085. Ā gha tvāvām tmanā yuktaḥ stotṛbhyo dhṛṣṇavīyānaḥ.
Rṇorakṣam na cakryoḥ.²
(Cf. Rv I. 30.14; Av. XX. 11.2)

1081. The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this new born babe, which along with their children is-born of the Mother eternity.
1082. When effused, it proceeds to the cleansing sieve the lightning and the wind along the path of the Sun's rays.
1083. May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for virile strength, for our sustenance, for our friendship and venerability.
1084. May you share our spiritual joy, o resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in your close company.
1085. O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity.

आ यदुवः शतक्रतावा कामं जरितृणाम् । ऋणोरक्षं न शचीमिः ॥३॥

(१५)

(१-३) दुवस्तान् शतक्रतावो कामं जरितृणां ऋणिः शचीमिः देवते । शचीमिः ऋणः ।

सुरूपकृन्मुतये सुदुघामिव गोदुहे । जुहुमसि द्यविद्यवि ॥१॥

उपे नः सवना गहि सोमस्य सोमपाः पिव । गोदा इद्रेवतो मदः ॥२॥

अयो ते अन्तमानो विद्यामे सुमतीनाम् । मा नो अति ख्य आ गहि ॥३॥

(१६)

(१-३) दुवस्तान् शतक्रतावो कामं जरितृणां ऋणिः शचीमिः देवते । शचीमिः ऋणः ।

शोभा मन्त्रादिनी ऋणिः । इन्द्रपथो देवते । शचीमिः ऋणः ।

उभे यदिन्द्र रोदसी आपप्राथोषा इव । महान्तं त्वा महानोऽसमाजं चर्षणीनाम् ।

देवी जनित्रयजीजनद्रा जनित्रयजीजन्त ॥१॥

1086. A yad duvaḥ śatakratavā kāmam jaritṛṇām.

Rṇorakṣam na śacibhiḥ.³

(Cf. Rv I. 30.15; Av. XX. 122.3)

Sūkta 15

1087. Surūpakṛtnumūṭaye sudughāmiva goduhe.

Juhūmasi dyavidyavi.¹

(Cf. S. 160; Rv I. 4.1; Av. XX. 57.1; 68.1)

1088. Upa naḥ savanā gahi somasya somapāḥ piba.

Godā idrevato madaḥ.²

(Cf. Rv I. 4.3; Av. XX. 57. 2; 68.2)

1089. Athā te antamānām vidyāma sumatīnām.

Mā no ati khyā ā gahi.³

(Cf. Rv I. 4.3; Av. XX. 57.3; 68.3)

Sūkta 16

1090. Ubhe yadindra rodasi āpaprāthoṣā iva. Mahāntam tvā mahīnām.

Samrājam carṣaṇīnām. Devī janitrayajī janadhbadrā janitrayajījanat.¹

(Cf. S. 379; Rv X. 134.1)

1086. O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle.
1087. Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.
1088. O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers.
1089. You are always present in the thoughts of virtuous and right minded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others.
1090. O Sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitoress has given birth to you, the mighty of the mighty (bounties), the sovereign of men; The Goddess Progenitoress gives you birth; the sauspicious Mother Nature has given you life.

दीर्घं ऋक्षं यथा शक्तिं विमर्षि मन्तुमः । पूर्वेण मघवन्पदा वयामाजो यथा यमः ।
 देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥२॥
 अव स दुर्हृणायतो मर्त्तस्य तनुहि स्थिरम् ।
 अधस्पदं तमो कृषि यो अस्मां अभिदासेति ।
 देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥३॥

(१७)

(१-३) दुरहृणाय कारुण्येऽसिद्धो देवो वा कृषि । योमो देवाय देवता । यावन्ती श्रद्धा ॥

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेधु सर्वधा असि ॥१॥
 त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः । मदेधु सर्वधा असि ॥२॥

1091. Dīrgham hyankuśam yathā śaktim vā
 mantumah.
 Pūrveṇa maghavanpadā vayāmaḥ yathā yamaḥ
 Devī janitryajījanadbhadṛā janitryajījanat.₂
 (Cf. Rv X. 134.6)

1092. Ava sma durhṛṇāyato marttasya tanuhi sthiram.
 Adhaspadam tamīm kṛdhi yo asmāṁ abhidāsati.
 Devī janitryajījanadbhadṛā janitryajījanat.₃
 (Cf. Rv X. 134.2)

Khaṇḍa VI

Sūkta 17

1093. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
 Madeṣu sarvadhā asi.₁
 (Cf. S. 475; Rv IX. 18.1)

1094. Tvam viprastvam kavirmadhu pra jātamandhasah.
 Madeṣu sarvadhā asi.₂
 (Cf. Rv IX. 18.2)

1091. You, O great counsellor, wield your might like a long hook; you drag your foes, O bounteous Lord, as a goat drags with its forefoot a branch; the Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.
1092. May you enfeeble the strength of the malicious man trample him down under your foot who tries to destroy us; the Goddess Progenitress gives you birth, the auspicious Mother Nature has given you life.
1093. O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultrapsychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight.
1094. You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustaining one among those who give us ecstatic delight.

त्वे विश्वे सजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ॥३॥

(१८)

(१-१) वसुधास्य कालधयः कृतिः । शिञ्जोऽय देवता । वसुधाम्ना गायत्री छन्दः ।

सं सुन्वे यो वसूनां यो रायामनेता य इदं नाम । सोमो यः सुक्षितनाम् ॥१॥

यस्य त इन्द्रः पिबद्यस्य मरुतो यस्य वार्यमणा भगः ।

आ येन मित्रावरुणा करामह एन्द्रमवसे माहे ॥२॥

(१९)

(१-१) वसुधास्य कालधयः कृतिः । शिञ्जोऽय देवता । वसुधाम्ना गायत्री छन्दः ।

तं वः सखायो मदाय पुनानममि गायत । शिञ्जु न हव्यैः स्वदयन्त गूर्तिभिः ॥१॥

सं यत्स इव मातृभिरिन्द्र हिन्वानो अज्यते । देवावोर्मदो मतिभिः परिष्कृताः ॥२॥

1095. Tvem viṣve sajoṣaso devāsaḥ pītimāśata.
Madeṣu sarvadhā asi.₃
(Cf. Rv IX. 18.3)

Sūkta 18

1096. Sa sunve yo vasūnām yo rāyāmānetā ya iḍānām.
Somo yaḥ suks̥itīnām.₁
(Cf. S. 582; Rv IX. 108.13)

1097. Yasya ta indrah pibādyasya maruto yasya vāryamaṇā
bhagaḥ.
Ā yena mitrāvaruṇā karāmaha endramavase mahe.₂
(Cf. Rv IX. 108.14)

Sūkta 19

1098. Tam vaḥ sakhāyo madāya punānamabhiḥ gāyata.
Śiśum na havyaiḥ svadayanta gūrtibhiḥ.₁
(Cf. S. 569; Rv IX. 105.1)

1099. Sam vatsa iva mātṛbhirindurhinvāno ajyate.
Devāvīrmado matibhiḥ pariṣkṛtaḥ.₂
(Cf. Rv IX. 105.2)

1095. All divine ones (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosis. You are the supreme sustainer among those who give us ecstatic delight.
1096. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.
1097. Ours is this elixir which the resplendent Self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the Sun, the ocean and lightning to obtain the assured protection.
1098. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine power. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.
1099. The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is protector of the enlightened one, the exhilarator, and is glorified by our praises.

अयं दक्षाय साधनोयं शर्धाय वीतये । अयं देवेभ्यो मधुमत्तरः सुतः ॥३॥

(१०)

(1-3) वृषस्थस्य साधनो यदुर्विदि । देवेभ्यो देवे । मधुमत्तरः ॥

सोमाः पवन्त इन्दुवोसभ्ये गानुवित्तमाः ।

मित्राः स्वाना अरेपसः स्वाध्यः स्वविदः ॥१॥

ते पूतासो विपश्चितः सोमासो दद्याशिरः ।

सूरासो न ददतासो जिगृह्णवो ध्रुवा घृते ॥२॥

सुष्वाणासो व्यद्विभिभिताना गोरधि त्वचि ।

इषमसमभ्यमभितः समस्वरन्वसुविदः ॥३॥

1100. Ayam dakṣāya sādhanō'yaṁ śardhāya vītaye.
Ayam devebhyo madhumattaraḥ sutah.3
(Cf. Rv IX. 105.3)

Sūkta 20

1101. Somāḥ pavanta indavo'smabhyam gātuvittamāḥ.
Mitrāḥ svānā arepasah svādhyah svarvidaḥ.1
(Cf. S. 548; Rv IX. 101.10)
1102. Te pūtāso vipaścitaḥ somāso dadhyāśiraḥ.
Sūrāso na darśatsāso jigatnavo dhruvā ghr̥te.2
(Cf. Rv IX. 101.2)
1103. Suṣvāṇāso vyadribhiścītānā goradhī tvaci.
I śamasmabhyamabhitaḥ samasvaran vasuvidaḥ.3
(Cf. Rv IX. 101.11)

1100. This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones.
1101. The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened.
1102. After being pressed by the stones, these filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving and firm in the sacred waters, are brilliant and adorable as the Sun.
1103. Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides.

(१-१) (११)

(१-१) वषस्यास्यद्विस्तुः कृत्स्नं मरिचिः । खोबो देवताः । निगुत् । धन्वः ।
 अया पवा पवस्वैना वसूनि मा॒म॒श्चत्व इ॒न्दो सर॑सि प्र॒ धन्व॑ ।
 ब्र॒ह्म॒भ्यस्य॑ वा॒तो न॑ जु॒तिं पु॒रुमे॒धाभि॑त्त॒कवे॑ नरं॒ धात॑ ॥१॥
 उ॒त न॑ ए॒ना प॒वया॑ प॒वस्वाधि॑ श्रुते॒ श्रवा॑प्यस्य॒ तीर्य॑ ।
 षष्टि॑ सह॒स्रा नै॒गुतो॑ वसूनि वृ॒क्षं न॑ प॒कं ध॒नव॑द्र॒णाय॑ ॥२॥
 म॒हिमे॑ अ॒स्य वृ॒ष नाम॑ शु॒षे मा॒म॒श्चत्वे॑ वा पृ॒श्ने वा॑ व॒धे ॥
 अ॒स्वाप॑य॒निगु॑तः स्ने॒हप॑श्चा॒पामि॑त्रा॒ अपा॑चितो अ॒चेतः॑ ॥३॥

(१-१) (११)

(१-१) वषस्यास्य गौरावयो औतावयो वा वषुकेति । मरिचिरेवता । विहाररेवद्विस्तुः ।
 अमे त्वं नो अन्तम उत प्राता शिवो जुवो वरुष्यः ॥१॥

Sūkta 21

1104. Ayā pavā pavasvainā vasūni māmścatva indo pra dhanva.

Bradhnaścidyasya vāto na jūtim purumedhāścittakave naram dhāt.

(Cf. S. 541; Rv IX. 97.52)

1105. Uta na enā pavayā pavasvādhi śrute śravāyāsyā (īrthe).
 Śaṣṭim sahasrā naiguto vasūni vṛkṣam na pakvam
 dhūnavadraṇāya. 2

(Cf. Rv IX. 97.53)

1106. Mahīme asya vṛṣa nāma sūṣe māmścatve vā pṛṣane vā vadhaire.

Aśvāpayan nigutaḥ snehayaccāpāmitrām apācito acetah. 3

(Cf. Rv IX. 97.54)

Khaṇḍia VII

Sūkta 22

1107. Agne tvam no antama uta trātā śivo bhuvo varūthyah. 1

(Cf. S. 448; Rv V. 24; Yv. III. 25; XV. 48; XXV. 47)

1104. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services.
1105. O worthy of renown, flow on for us, pure and filtered at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversities.
1106. Eagerly do we pray for these two great rewards: the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand to hand fight; it puts the foes to sleep and drives them away, may you, O divine elixir, drive away the unfriendly persons and unbelievers.
1107. O adorable Lord, be our nearest friend, a protector benefactor and a gracious friend.

वसुरग्निरवसुश्रवां जच्छा नक्षि द्युमत्तमो रयिं दाः ॥२॥
 तं त्वा शोचिष्ठ दीदिवः सुन्नाये नूनमीमहे सखिम्यः ॥३॥

(११)

(१-३) वसुश्रवाणो भुवनो बौध्नः सख्यो वा नाक्षि । विवे देवा देवताः । व्योमित्वती विदुर् अयः ।

इमां नु कं सुवेना सीषधेमन्द्राश्च विष्वे च देवाः ॥१॥
 यक्षं च नस्तन्वे च प्रजां चादित्यैरिन्द्रः सह सीषधातु ॥२॥
 आदित्यैरिन्द्रः सगणो मरुद्भिरसम्यं भेषजां करतु ॥३॥

1108. Vasuragnirvasuśravā acchā nakṣi dyumattamo rayim dāh.₂
 (Cf. Rv V. 24.2; Yv. III. 25; XV. 48; XXV. 47)

1109. Tam tvā śociṣṭha dīdivaḥ₃ sumnāya nūnamīmahe sakhibhyaḥ.₃
 (Cf. Rv V. 24.4; Yv. III. 26; XV. 48; XXV. 47)

Sūkta 23

1110. Imā nu kam bhuvanā siṣadhemendraśca viśve ca devāḥ.₁
 (Cf. S. 452; Rv X. 157.1; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1111. Yajñam ca nastanvam ca prajāṁ cādityairindraḥ saha siṣadhātu.₂
 (Cf. Rv X. 157.2; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1112. Ādityairindraḥ saganō marudbhirasmabhyam bheṣajā karat.₃
 (Cf. Rv X. 157.3; Yv. XXV. 46; Av. XX. 63.2; 124.5)

1108. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth-splendidly renowned.
1109. O super-bright and resplendent, O adorable Lord, we earnestly solicit you for the happiness of our-selves and our friends.
1110. May we, along with the resplendent power behind the Sun and Nature's bounties bring into subjugation these worlds.
1111. May the power behind the Sun and the solar rays bring perfection to our sacred performances, our physical health and bring well-being to our offsprings.
1112. May the power behind the Sun and the solar rays, associated with cloud-bearing winds (*marut*) be the ptotector of our bodies.

(१४)

(१-१) इन्द्रस्यास्य अमेवाहितं यज्ञंयुक्तं मन्त्रस्याग्रा देवता मरुता, वैश्वानरो मयुष्मन्ता च मरुता । (१) मरुताया
इन्द्रो इन्द्रा, (१-१) द्वितीयाह्वीयसो च देवता मरुतो देवताः । विदुर् अन्ताः ।

प्र वोचो^१ ॥१, २, ३॥

॥ इति ऋग्वेद मन्त्रोऽन्तः ॥

Sūkta 24

1113. Pravaḥ (1) [Pra va indrāya vtrahantamaya viprāya
gātham gāyata yam juṣate.],

114. Arca (2) [Arcantiyarkam marutaḥ svarkā ā stobhati
śruti yuvā sa indraḥ.],

1115. Upa (3) [Ūpa prakṣe madhumati kṣiyantaḥ puṣyenīa
rayim dhīmahe ta indra.],
[1113-1115. Pra vorcōpa]
(Cf. S. 446; 445; 444)

Here ends Prapāthaka IV — Ardha I
Here also ends Adhyāya VII

1113. Do you with zeal in your presence perform the service of the resplendent Lord.
1115. 1113. *pravaḥ*, a may you with zeal, 1114. *arca*, worship, and 1115. *upa*, come close to Lord.
 [When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss — (*bhāvanā*, *jñāna*, and *ānanda*), it is invoked through seven senses, i.e. all the five *jñāna indriyas*, and in addition *manas* or mind and *buddhi* the intellect.]

END

अथ ऋग्वेद द्वितीयोऽर्धः

(१)

(१-१५) आप्तार्धस्तस्य (१-१) अथमादितुस्तस्य काशिडो वृषाणः, (५-१५) ऋग्वेदविश्वामात्रं कामचरोऽस्ति
देवतो वा जज्ञिः । (१-७, ९-१०, १५) अथमादितुस्तस्य अथमादितुस्तस्य अथमादितुस्तस्य
कोमः, (६) अथमादितुस्तस्य मिदुः, (५-१५) ऋग्वेदविश्वामात्रं कामचरोऽस्ति ।
(१-१५) अथमादितुस्तस्य मिदुः, (५-१५) ऋग्वेदविश्वामात्रं कामचरोऽस्ति ।

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिमतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥१॥
प्र ह॥सास्तृपला वमुमच्छामादस्तं वृषाणा अयासुः ।
अङ्गोषिणं पवमानं सखायो दुर्मव वाणं प्र वदन्ति साकम् ॥२॥
स योजत उरुगायस्य जूतिं वृथा क्रिदन्तं मिमते न गावः ।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृजः ॥३॥

Adhyāya VIII

Prapāṭhaka IV — Ardha II

Khaṇḍa I

Sūkta 1

1116. Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti.
Mahivrataḥ śucibandhuḥ pāvakah padā varāho abhyeti rebhan.₁
(Cf. S. 524; Rv IX. 97.7)
1117. Pra haṁśāsastṛpalā vagnumacchāmādistam vṛṣagaṇā ayāsuḥ.
Aṅgoṣiṇam pavamānaṁ sakhāyo durmarṣam vāṇam pra vadanti sākam.₂
(Cf. Rv IX. 97.8)
1118. Sa yojata urugāyasya jūtim vṛthā kriḍantam mimate na gāvāḥ.
Parīṇasam kṛṇute ugmaśṛngo divā harirdadṛše naktamṛjaḥ.₃
(Cf. Rv IX. 97.9)

Adhyāya VIII

1116. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a musical sound [*Varāha* = vara + āha = auspicious and pleasant sound].
1117. Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir.
1118. Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smooth and steady. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night.

प्र॑ स्वा॒नासो॑ रा॒या इ॒वाव॑न्तो न श्रव॑स्पवः । सोमा॑सो रा॒ये अ॑क्रमुः ॥१४॥
 हि॒न्वा॒नासो॑ रा॒या इ॒व द॑धन्विरे ग॒भस्त्योः॑ । भ॒रासः॑ का॒रिणा॑मिव ॥१५॥
 रा॒जा॒नो न॑ प्र॒शस्ति॑भिः सोमा॑सो गो॒भिर॑ञ्जते । य॒ज्ञो न॑ सप्त॒ धातु॑भिः ॥१६॥
 परि॑ स्वा॒नास इ॒न्दवो॑ म॒दाय॑ ब॒र्हणा॑ गिरा । म॒धो अ॑र्षन्ति धा॒रया॑ ॥१७॥
 आपा॑नासो वि॒वस्व॑तो जि॒न्वन्त॑ उष॒सो भ॑गम् । सू॒रा अ॑ण्वं वि॒ तन्व॑ते ॥१८॥
 अप॑ द्वा॒रा म॒तीना॑ प्र॒भा ऋ॑ष्वन्ति का॒रवः॑ । वृ॒ष्णो ह॑रस॒ आय॑वः ॥१९॥
 स॒मीची॑नास॒ आ॒ज्ञत॑ हो॒तारः॑ सप्त॒जान॑यः । प॒दमे॑कस्य पि॒प्रतः॑ ॥२०॥

1119. Pra svānāso rathā ivārvanto na śravasyavaḥ.
 Somāso rāye akramuḥ.⁴
 (Cf. Rv IX. 10.1)

1120. Hinvānāso rathā iva dadhanvire gabhastyoḥ.
 Bharāsaḥ kārīṇāmiva.⁵
 (Cf. Rv IX. 10.2)

1121. Rājāno na praśastibhiḥ somāso gobhirañjate.
 Yajño na sapta dhatubhiḥ.⁶
 (Cf. Rv IX. 10.3)

1122. Pari svānāsa indavo madāya barhaṇā girā.
 Madho arṣanti dhārayā.⁷
 (Cf. Rv IX. 10.4)

1123. Āpānāso vivasvato jinventa uṣaso bhagam.
 Sūrā aṇvam vi tanvate.⁸
 (Cf. Rv IX. 10.5)

1124. Apa dvārā matīnām pratnā ṛṇvanti kāravaḥ.
 Vṛṣṇo harasa āyavaḥ.⁹
 (Cf. Rv IX. 10.6)

1125. Samicīnāsa āśata hotāraḥ saptajānayah
 (Padamekasya piprataḥ).¹⁰
 (Cf. Rv IX. 10.7)

1119. The elixirs of bliss, longing for food and strength, uttering a sound, as if, of chariots, or of horses, have come here for the sake of excellence and prosperity.
1120. Coming like chariots (to the place of work and worship, they (the stems of the plant of divine juices are upheld in the arms (of the priests) or as a load in the arms of a toiler.
1121. The libations (of the herbal juice) are anointed with milk (of devotion) as kings with praises and tended as a stream to excite exhilaration.
1122. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.
1123. The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound.
1124. The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice.
1125. The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective.

ना॒मा ना॒भि न॒ आ द॑दे॒ चक्षु॑षा॒ सूर्यं दृ॑शे । क॒वेर॑प॒त्यमा॒ दुहे ॥११॥
अ॒भि प्रि॑यं दि॒वस्प॑दम॒ध्वर्यु॑भिर्गुहा॒ हित॑म् । सूरः प॑श्यति च॒क्षसा ॥१२॥

(१-११) आपराधेनास्य कायवशोऽस्तितो देवतो वा कर्तिः । (१-११, २-११) अथमावितृष्यत्यस्य कर्मदादि-
पतञ्जलाय लोमः, (७-८) सप्तम्यद्वयोः लोभो निङ्गोद्य वा देवता । गायत्री कर्मः ॥

अ॒ष्टग्र॑मिन्द॒वः प॑पा ध॒र्मज्ञ॑तस्य सु॒प्रियः । वि॒दाना॑ अ॒स्य यो॑जना ॥१॥
प्र॒ धारा॑ म॒धो अ॒ग्रियो॑ म॒हिर॑पो वि गा॒हते । ह॒विर्ह॒विःषु॑ व॒न्द्याः ॥२॥
प्र॒ युजा॑ वा॒चो अ॒ग्रियो॑ वृ॒षो अ॒चि॒क्रद॑द॒ने । स॒न्नाभि॑ स॒त्यो अ॒ध्वरः ॥३॥
परि॑ य॒त्काव्य॑ क॒विर्नृ॑म्या पु॒नानो॑ अ॒र्षति । स्व॒र्वाजी॑ सि॒षास॑ति ॥४॥

1126. Nābhā nābhim na ā dade cakṣuṣā sūryam dṛṣe.
Kaverapatyamā duhe. 11
(Cf. Rv IX. 10.8)

1127. Abhi priyam divaspadamadhvaryubhiringuhā hitam.
Sūraḥ paśyati cakṣasā. 12

Khaṇḍa II

Sūkta 2

1128. Asṭgramindavah pathā dharmannṛtasya suśriyaḥ.
Vidānā asya yojanā. 1
(Cf. Rv IX. 7.1)

1129. Pra dhārā madho agriyo mahīrapo vi gāhate.
Havīrhaviḥṣu vandyah. 2
(Cf. Rv IX. 7.2)

1130. Pra yujā vāco agriyo vṛṣo acikradadvane.
Sadmābhi satyo adhvaraḥ. 3
(Cf. Rv IX. 7.3)

1131. Pari yatkāvyā kavirṇemnā punāno arṣati.
Svarvājī siśāsati. 4
(Cf. Rv IX. 7.4)

1126. I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the Sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant).
1127. The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir.
1128. The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth.
1129. Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent.
1130. The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds.
1131. When the seer, the love-divine, full of ample treasures, goes round in the midst of recitations (by devotees), then the mighty resplendent Self seated in heaven (of heart) rejoices and accepts the invocations.

पवमानो अभि स्पृधो विज्ञो राजेव सीदति । यदीमृष्वन्ति वेधसः ॥५॥
 अज्या वारं परि प्रियो हरिवनेषु सीदति । रेभो वनुष्यते मती ॥६॥
 स वायुमिन्द्रमाश्विना साकं मदेन गच्छति । रणा यो अस्य धमेणा ॥७॥
 आ मित्रे वरुणे भगे मधोः पवन्त उर्मयः । विदाना अस्य शक्मभिः ॥८॥
 अस्मभ्यं रोदसी रयि मध्वो वाजस्य सातये । श्रवो वसुनि सञ्जितम् ॥९॥
 आ ते दक्षं मयोभुवं वह्निमया वृणीमहे । पान्तमा पुरुस्पृहम् ॥१०॥
 आ मन्दमा वरेण्यमा विप्रमा मनीषिणम् । पान्तमा पुरुस्पृहम् ॥११॥

1132. Pavamāno abhi spr̥dho viśo rājeva sīdati.
 Yādīmṛṣvanti vedhasaḥ.
 (Cf. R̥v IX. 7.5)
1133. Avyā vāre pari priyo harirvaneṣu sīdati.
 Rebho vanuṣyate matī.
 (Cf. R̥v IX. 7.6)
1134. Sa vāyumindramaśvinā sākam madena gacchati.
 Raṇā yo asya dharmaṇā.
 (Cf. R̥v IX. 7.7)
1135. Ā mitre varuṇe bhage madhoḥ pavanta urmayah.
 Vidānā asya śakmabhiḥ.
 (Cf. R̥v IX. 7.8)
1136. Asmabhyam rodasī rayim madhvo vājasya sātaye
 Śravo vasūni sañjitaḥ.
 (Cf. R̥v IX. 7.9)
1137. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.
 Pāntamā puruspr̥ham.
 (Cf. R̥v IX. 7.10)
1138. Ā mandramā varenyamā vipramā manīṣiṇam.
 Pāntamā puruspr̥ham.
 (Cf. R̥v IX. 7.11)

1132. When it (the love-divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose.
1133. The green — tinted (love-divine), dear to the cosmic forces (or spiritual instincts) blends with waters and then moves forward for filtration on the ultra-psychic woollen sieve in the midst of the thrilling chants by the welcoming priests.
1134. He, the householder, who is assiduous in the technique of effusion and filtration and the divine elixir, is blessed by biunties like wind, fire and the twin divines.
1135. The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. (*mitra, varuṇa* and *bhaga*). The worshippers who accept the virtuous of this elixir are rewarded with happiness.
1136. O heaven and earth (*rodast*), for the acquisition of this exhilarating divine love, may you win for us fame and riches.
1137. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; —
1138. — exhilarating worthy of choice, the wise, the intelligent, the defender, and coveted by all; —

आ रयिमा सुचेतुनमा सुक्रतो तनुष्वा । पान्तमा पुरुस्पृहम् ॥१२॥

(१)

(१-१) मृक्याय कर्हस्फुरो भग्नस्य क्रमि । अग्निर्वैश्वानरो देवाश्च देवताः । विदुः क्रन्तः ।
 मृधानं दिवा अरतिं पृथिव्या वैश्वानरमृतं आ जातमग्निम् ।
 कविः सस्राजमतिथिं जनानामासन्नः पार्श्वे जनयन्त देवाः ॥१॥
 त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।
 तव क्रतुभिरमृतत्वमायन्वैश्वानरं यत्पित्रोरदीदेः ॥२॥
 नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
 वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥३॥

1139 A rayinā sučetunamā sukrato tanuṣva.
 Pāntamā purusprham.₁₂

Khaṇḍa III

Sūkta 3

1140. Mūrdhānam dive aratim pṛthivyā vaiśvānaramṛta ā
 jātamagnim.
 Kvīm samrājamatithim janānāmāsannah. pātram
 janayanta devāh.₁
 (Cf. S. 67; Ṛv VI. 7.1; Yv. VII. 24; XXXIII. 8)

1141. Tvām viśve amṛta jāyamānam śiśum na devā abhi sam
 navante.
 Tava kratubhiramṛtatvamāyan vaiśvānara
 yatpioradideh.₂
 (Cf. Ṛv VI. 7.4)

1142. Nābhim yajñānām sadanam rayinām
 mahāmāhāvamabhi sam navanta.
 Vaiśvānaram rathyamadhvarānām yajñasya ketum
 janayanta devāh.₁
 (Cf. Ṛv VI. 7.2)

1139. (We choose you; we come to you). O most efficient, for your wealth and spiritual wisdom; and for your posterity. you are the defender and coveted by all.
1140. Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly liminaries. He, an offspring of eternal order, is wise, soveries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing.
1141. O immortal universal leader, when manifested, as if, born infant, all cosmic forces glorified you. When you shine in the parental midspace, these forces, the offsprings of cosmos, gain immortality.
1142. Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions.

(४)

(१-४) तुषस्तास्य देवो गच्छ कृतिः । विश्वस्यो देवो । मायसी उच्यते ॥

प्र वो मित्राय गायत वरुणाय विपं गिरं । महिषावृत्तं बृहत् ॥१॥
 सम्राजा या घृतयोनी मित्रभौभा वरुणश्च । देवा देवेषु प्रस्ता ॥२॥
 ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य । महि वा सत्रं देवेषु ॥३॥

(५)

(१-५) तुषस्तास्य देवभियो वसुष्मन्ता कृतिः । इन्द्रो देवता । मायसी उच्यते ॥

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥१॥
 इन्द्रा याहि धियेषितो विप्रजुतः सुतवतः । उप ब्रह्माणि वाघतः ॥२॥
 इन्द्रा याहि तृतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥३॥

Sūkta 4

1143. Pra vo mitrāya gāyata varuṇāya vipā girā.
 Mahiṣatrāvṛtam bṛhat.₁
 (Cf. Rv V. 68.1)
1144. Samrājā yā ghṛtayanī mitrascobhā varuṇasca.
 Devā deveṣu praśastā.₂
 (Cf. Rv V. 68.2)
1145. Tā naḥ śaktam pārthivasya maho rāyo divyasya.
 Mahi vām Kṣatram deveṣu. (Cf. S. 1465; Rv V. 68.3)

Sūkta 5

1146. Indrā yāhi citrabhāno sutā ime tvāyavaḥ.
 Aṇvībhistanā pūtāsaḥ.₁
 (Cf. Rv I. 3.4; Yv. XX. 87; Av. XX. 84.1)
1147. Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.
 Upa brahmāṇi vāghataḥ.₂
 (Cf. Rv I. 3.5; Yv. XX. 88; Av. XX. 84.2)
1148. Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
 Sute dadhiṣva naścanah.₃
 (Cf. Rv I. 3.6; Yv. XX. 89; Av. XX. 84.3)

1143. Sing loud an inspired song to the twin-Lord of light and bliss (*mītra-varuṇa*). O mighty Lord, you are Truth, you are Great (*ṛtam-bṛhat*).
1144. The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces,
1145. He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.
1146. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance.
1147. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life.
1148. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses.

(१)

(१-१) कृष्णस्यास्य वारिषतयो महावज्रं कृषिः । इन्द्राग्नी देवते । गजयवी इन्द्रः ॥

तमी॑दि॒ष्व यो अ॑र्चि॒षा व॑नः॒ वि॒श्वा परि॑ष्वज॒त् । कृ॒ष्णा कृ॑णोति जिह्वा॑ ॥१॥
 य इ॒द्ध आ॑वि॒वास॑ति सु॒न्नमि॑न्द्रस्य म॒र्यः । यु॒न्नाय॑ सु॒तरा अपः॑ ॥२॥
 ता नो॑ वा॒जव॑तीरि॒ष आ॑शू॒न्पिपृ॑तम॒वतः॑ । ए॒न्द्रम॑ग्निं च वो॒दवे॑ ॥३॥

(२)

(१-२) कृष्णस्यास्यार्जुनः । सिद्धाविवासपीतमर्यम कृषिः । इन्द्राग्नी देवते । गजयवी इन्द्रः ॥

ग्री॒ अया॑सीदि॒न्दुरि॑न्द्रस्य निष्कृ॒तः स॒खा स॒ख्युर्न प्र॑ मि॒नानि॑ सङ्गि॒रम् ।
 म॒र्य इ॒व यु॒वति॑भिः स॒मर्ष॑ति सोमः॒ कल॑शे शत॒याम॑ना प॒था ॥१॥

Sūkta 6

1149. Tamīḍiṣva yo arcīṣā vanā viśvā pariṣvajat.
 Kṛṣṇā kṛṇoti jihvayā.₁
 (Cf. Rv VI. 60.10)

1150. Ya iddha āvivāsati sumnamindrasya martyaḥ.
 Dyumnāya sutarā apah.₂
 (Cf. Rv VI. 60.11)

1151. Tā no vājavatīriṣa āśūn pipṛtamavarataḥ.
 Endramagnim ca voḍhave.₃
 (Cf. Rv VI. 60.12)

Khaṇḍa VII

Sūkta 7

1152. Pro ayāsīdindurindrasya niskṛtaṁ sakhā sakhyurna
 pra mināti saṅgīram.
 Marya iva yuvatibhiḥ samarṣati somāḥ kalaśe
 śatayāmanā pathā.₁
 (Cf. S. 557; Rv IX. 86; Av. XVIII. 4.60)

1149. Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue.
1150. The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance
1151. May the two grant us strengthening food and speedy power to convey our offerings to the divine forces
1152. The divine elixir goes to the abode of the Sun; as a friend, it does not betray the affection of his friends
As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.

प्रे वो धियो मन्द्रयुवा विपन्युवः पनस्युवः संवरणेऽव्यक्रमुः ।
 हरिं क्रीदन्तमभ्यनूयत स्तुभाभि धेनवः पयसं देशिश्रयुः ॥२॥
 आ नः सोम संपते पिप्युषीमिषमिन्द्रो पवस्व पवमान ऊमिणा ।
 या नो दोहते त्रिरहन्नसंभुषी क्षुमद्वाजवन्धुमत्सुवीर्यम् ॥३॥

(८)

(१-१) इषुषस्तस्याद्विराट् पुष्यस्या कनिः । इन्द्रो वेपत । इषवी मन्त्रः ।

ने किष्टं कर्मणा नदाद्यभ्वकार सदावृधम् ।
 इन्द्रं न यज्ञे विश्वगूत्समृन्धसमष्टे धृष्युमोजसा ॥१॥
 अपादसुयं पृत्तनासु सासर्हि यस्मिन्महोक्तब्रयः ।
 तं धेनवा जायमाने अनोनवृषाविः क्षामीरनोनवुः ॥२॥

1153. Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ
 samvaraneṣvakramuḥ.
 Harim kṛīḍantamabhyānūsata stubho'bhī dhenavaḥ
 payasēdaśīśrayuḥ.²
 (Cf. Rv IX. 86.17)

1154. Ā naḥ soma sanyatam pipyuṣimisamindo pavaśva
 pavamāna urniṇā.
 Yā no dohate trirahannasascuṣī kṣumadvājavanma
 dhumatsuvīryaṇ.³
 (Cf. Rv IX. 86.18)

Sūkta 8

1155. Na kīṣṭam karmaṇā naśadyaś cakāra sadāvṛdham.
 Indram na yajñair viśvagūrttam ṛbhasam adhrīṣṭam
 dhṛṣṇum ojaśā.¹
 (Cf. S. 243; Rv VIII. 70.3; Av. XX. 92.18)
1156. Aśādham ugram pṛtanāsu sasahim yasmin
 mahīrurujrayaḥ.
 Sam dhenavo jāyamāne anonavur dyāvaḥ kṣāmīr
 anonavuḥ.²
 (Cf. Rv VIII. 70.4; Av. XX. 92.19)

1153. Your exhilarating tuneful praises advance into the halls of woeship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk.
- 1154 O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility.
1155. None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong.
1156. I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him.

(९)

(१-३) वृषम्याम्य काश्रवो परतनाशहृमी । सोममिवावक्या देवताः । उजिन् उज्ज् ॥

सखाय आ नि षौदत पुनानाय प्र गायत । शिशु न यज्ञैः परि भूषत श्रिये ॥१॥
 समी वत्सं न मातृभिः सृजता गयसाधनम् । देवाव्याङ् मदमभि द्विशवसम् ॥२॥
 पुनाता दक्षसाधनं यथा शोधाय वीतये । यथा मित्राय वरुणाय शान्तमम् ॥३॥

(१०)

(१-३) वृषम्याम्यैवरेतो विज्या आश्रव काश्रवः । सोमेन्द्रो देवते । अक्षयद्विशवः ॥

प्र वाज्यक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥१॥
 स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः ॥२॥

Khaṇḍa V

Sūkta 9

1157. Sakhāya ā ni śīdata punānāya pra gāyata.
 Śīsum na yajñaiḥ pari bhūṣata śriye.₁
 (Cf. S. 568; Rv IX. 104.1)
1158. Samī vatsam na matr̥bhiḥ sṛjatā gayasāadhanam.
 Devāvyām madamabhi dviśavasam.₂
 (Cf. Rv IX. 104.2)
1159. Punātā dakṣasāadhanam yathā śardhāya vītaye.
 Yathā mitrāya varuṇāya śantamam.₁
 (Cf. Rv IX. 104.3)

Sūkta 10

1160. Pra vājyakṣāḥ sahasradhārastirah pavitrām vi
 vāramavyam.₁
 (Cf. Rv IX. 109.16)
1161. Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ
 śrīṇānah.₂
 (Cf. Rv IX. 109.17)

1157. Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings and thus beautify it, as parents decorate a baby.
1158. Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual.
1159. Purty and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction.
1160. Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides.
1161. The elixir, giver of thousands-fold verity, is washed with waters. It is then mixed with milk and curd and finally filtered.

प्र सोम याहिन्द्रस्य कुक्षं नृभिर्वेमāणो अद्रिभिः सुतः ॥३॥

(११)

(१-३) वृषभ्याम्भ्य आर्ग्वो वयस्रिर्द्रिभिः । सोमो देवाद्य देवताः । पायवी कन्दः ॥

ये सोमासः परावन्ति ये अर्वावन्ति सुन्विरे । ये वादः शर्याणावन्ति ॥१॥

ये आर्जकेषु कृत्वसु ये मध्ये पस्त्यानाम् । ये वा जनेषु पञ्चसु ॥२॥

ते नो वृष्टिं दिवस्पति पवन्तामा सुर्वीर्यम् । स्वानां देवास इन्दवः ॥३॥

(१२)

(१-३) वृषस्वास्व पायवी कन्दः कपिः । मद्रिर्द्रिभ्यः । पायवी कन्दः ॥

आ ते वत्सो मनो यमत्परमाश्चित्सधस्थात् । अग्ने त्वां कामये गिरा ॥१॥

1162. Pra soma yāhīndrasya kukṣā nṛbhīryemāno adribhiḥ
sutaḥ.³
(Cf. Rv IX. 109.18)

Sūkta 11

1163. Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryāṇāvati.¹
(Cf. Rv IX. 65.22)
1164. Ya ārgīkeṣu kṛtvasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.²
(Cf. Rv IX. 65.23)
1165. Te no vṛṣṭim divaspati pavantāmā suvīryam.
Svānā devāsa indavah.¹
(Cf. Rv IX. 65.24)

Khaṇḍa VI

Sūkta 12

1166. Ā te vatsa mano yamat paramāccit sadhasthāt.
Agne tvām kāmaye girā.¹
(Cf. S. 8; Rv VIII. 11.7; Yv. XII. 115)

1162. O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. .
1163. May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart.
1164. — or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind —
1165. — may those celestial elixir when expressed, pour down upon us from celestial heavenly region and furnish us heroic children.
1166. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.

पु॒त्रा हि स॒दृ॒ष्टि॒र्दि॒शो वि॒श्वा अ॒नु प्र॒भुः । स॒म॒त्सु त्वा ह॒वामहे ॥२॥
स॒म॒त्स्व॒ग्नि॒म॒वसे वा॒ज॒य॒न्तो ह॒वामहे । वा॒जेषु वि॒श्रो॒धसम् ॥३॥

(११)

(१-३) वृष्याभ्याङ्गिरसो वृषेव क्रतिः । इन्द्रो वेदता । अङ्गुलिहृत्तम् ।

त्वं न इन्द्रा भर आजो नृम्यं शतक्रतो विचरषणे । ओ वीरं प्रतनासहम् ॥१॥
त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अथा ते सुमन्मीमहे ॥२॥
त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे सहस्रकृत । स नो रास्व सुवीर्यम् ॥३॥

1167 Purutrā hi sadṛṣṭiṁ diśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.
(Cf. Rv VIII. 11.8: 43.21)

1168. Samatsvagnimavase vājayanto havāmahe.
Yājesu citrarādhasam.
(Cf. Rv VIII. 11.9)

Sūkta 13

1169 Tvam na indrā bhara oja nammam satakrato vicarṣaṇe.
Ā vīraṁ pratanāsaham.
(Cf. S. 405; Rv VIII. 98.10; Av. XX. 108.1)

1170 Tvam hi nah pita vaso tvam mātā śatakrato
babhuvitha
Athā te sumnamīmahe.
(Cf. Rv VIII. 98.11; Av. XX. 108.2)

1171. Tvam śuśmin puruhuta vājayantamupa bruve
sahaskṛta
Sa no rāsva suvīryam.
(Cf. Rv VIII. 98.12; Av. XX. 108.3)

1167. You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you.
1168. When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts. to help us in the battle of life.
1169. O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion.
1170. O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which verily, is yours.
1171. O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give us wealth.

{ १४ }

{ (१) यदस्यात्वं मनोऽधिकं । इहो वेत्ता । मनुदुर्गन् ।

यदिन्द्र चित्र म इह नास्ति त्वादामद्रिवः ।

राधस्तन्नो विदहस उभयाहस्त्या भर ॥१॥

यन्मन्यसे वरेण्यमिन्द्र युक्षं तदा भर ।

विद्याम तस्य ते वयमकूपारस्य दावनः ॥२॥

यत्ते दिक्षु प्रारध्य मनो अस्ति श्रुतं बृहत् ।

तेन हृदा चिदद्रिव आ वाजं दर्शि सातये ॥३॥

॥ इति अगुर्धः अष्टाध्यायः ॥

Sūkta 14

1172. Yadindra citra ma iha nāsti tvādātamadrivaḥ
Rādhastanno vidadvasa ubhayāhastyā bhara.¹
(Cf. S. 345; Rv V. 39.1)

1173. Yanmanyase vareṇyamindra dyukṣam tadā bhara.
Vidyāma tasya te vayamakūpārasya dāvanah.²
(Cf. Rv V. 39.2)

1174. Yatte dikṣu prarādhyam mano asti śrutam bṛhat.
Tena draḍhā cidadriva ā vājam darśi sātaye.³
(Cf. Rv V. 39.3)

Here ends Prapāṭhaka IV — Ardha II
And also ends Prapāṭhaka IV
Here ends Adhyāya VIII

1172. O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, with both hands full, bring to us.
1173. May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be in your boundless munificence.
1174. O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving.

END

अथ गङ्गायः शतः

(१)

(1-1) वनस्यास्य दैवोरातिः क्ताहं कविः । सोमो देवतः । विदुः उग्रः ॥

दि॒ष्टुं ज॒ज्ञानं॑ ५ ह॒र्यतं॑ सृ॒जन्ति॑ शु॒म्भन्ति॑ वि॒प्रै म॒रुतो॑ ग॒णेन॑ ।

क॒विर्गी॒र्भिः का॒व्येना॑ क॒विः स॒न्तोमः॑ प॒वित्रम॑त्येति रे॒मन् ॥१॥

ऋ॒षि॒म॒ना य ऋ॒षि॒कृ॒त्स्व॒पोः स॒हस्र॑नीयः प॒द॒धोः क॒वीना॑म् ।

तृ॒तीयं॑ धा॒म म॒हिषः॑ सि॒षास॑न्तोमौ वि॒राज॑मनु ग॒जति॑ द्रु॒ष्ट ॥२॥

च॒मू॒प॒त्त॒थेनः॑ श॒कुनो॑ वि॒भृत्वा गो॒विन्दु॑द्र॒प्स आ॒यु॒धानि॑ वि॒भ्रत् ।

अ॒पा॒मृ॒मि ५ स॒च॒मानः॑ स॒मुद्रं॑ तुरी॒यं धा॒म म॒हिषो॑ वि॒वक्ति॑ ॥३॥

Adhyāya IX

Prapaṭha V: Ardha I

Khaṇḍa I

Sūkta I

1175. Śīsumjañanaṁ haryatam mrjanti śumbhanti vipram
maruto gāṇena.Kavirgīrbhiḥ kāvyena kaviḥ santosomaḥ
pavitramatyeti rebhan.1

(Cf. Rv IX. 96.17)

1176. Rṣimanā ya rṣikṛt svarṣāḥ sahasranīthaḥ padaviḥ
kaviñhām.Tṛtīyam dhāma mahiṣaḥ śiṣāsantsomo virājamanu
rājati śṭup.2

(Cf. Rv IX. 96.18)

1177. Camūśacchyenaḥ śakuno vibhṛtvā govindurdrapsa
āyudhāni bibhrat.Apābhūmiṁ sacamānaḥ samudram turīyam dhāma
mahīṣo vivakti.3

(Cf. Rv IX. 96.19)

Adhyāya IX

1175. Just as a newly born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.
1176. The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousand of hymns, and a leader of the wise, stay in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent Self.
1177. The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the filament; it adorns the fourth abode (the bliss-sheath).

(२)

(१-२) वृषभस्यास्य कायपयोऽसितो देवतो वा फलिः । सोमेन्द्रो वायुमभिनो देवा देवता । ग. वयी इव्यः ।

एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन् । वधन्तो अस्य वीर्यम् ॥१॥

पुनानासश्चमूषदो गच्छन्तो वायुमभिनो । ते नो धत्त सुवीर्यम् ॥२॥

इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय । देवानां योनिमासदम् ॥३॥

मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः । अनु विप्रा अमादिषुः ॥४॥

देवेभ्यस्त्वा मदया कर्त्तुं सृजानमति मेष्यः । सं गोभिर्वासयामसि ॥५॥

पुनानः कलशेषा वसाण्यरुषा हरिः । परि गव्यान्पयत ॥६॥

Sūkta 2

1178. Ete somā abhi priyamindrasya kāmamākṣaran.

Vardhanto asya vīryam.¹

(Cf. Rv IX. 8.1)

1179. Punānāsaścamūśado gacchanto vāyumaśvina

Te no dhatta suvīryam.²

(Cf. Rv IX. 8.2)

1180. Indrasya soma rādhase punāno hārdi codaya.

Devānām yonimāsadam.³

(Cf. Rv IX. 8.3)

1181. Mrjanti tvā daśa kṣipo hinvanti sapta dhītayaḥ.

Anu viprā amādiṣuḥ.⁴

(Cf. Rv IX. 8.4)

1182. Devebhyastvā madāya karm sṛjānamati meṣyaḥ

Sam gobhirvāsaya māsi.⁵

(Cf. Rv IX. 8.5)

1183. Punānaḥ kalasesvā vasraṇyarusō harib

Pari gavyānyavyata a

(Cf. Rv IX. 8.6)

1178. These much-lauded divine elixirs are let flow into the self in the most exhilarating stream for the sake of obtaining abundant food (or enhancing vigour).
1179. Pure-flowing filling the ladles these (streams of divine love) proceed to the wind and the twin divine. May they sustain our strength and vigour.
1180. O pure effusing divine elixir, you provide gratification to the re-plendent Self. May you impel him to participate in the place of benevolent works.
1181. The ten fingers effuse you and the seven participating priests caress you; the sages gladden you.
1182. When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties.
1183. When (the divine love) is purified in the pitcher of heart, it come out radiant and green tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow.

मघोन जा पवस्व नो जाहि विश्वा अप द्विषः । इन्दो सखायमा विश ॥७॥
 नृचक्षसे त्वा वयमिन्द्रपीतः स्वविदम् । भक्षीमहि प्रजामिषम् ॥८॥
 वृष्टि दिवः परि स्रव शुभ्रं पृथिव्या अधि । सहो नः सोम पृत्सु धाः ॥९॥

(१)

(१-९) मघस्तस्य कामतोऽस्तितो देवो वा भक्षि । यदुरिन्द्रोमी देवता । पावनी छन्दः ।

सोमः पुनानो अर्पति सहस्रधरो अत्यविः । वायोरिन्द्रस्य निष्कृतम् ॥१॥
 पवमानमवस्वो विप्रमभि प्र गायत । सुध्वाम देववितये ॥२॥
 पवन्ते वाजसातये सोमोः सहस्रपाजसः । शृणानो देववितये ॥३॥

1184. Maghona ā pavasva no jahi viśvā apa dviṣaḥ.
 Indo sakhāyamā viśa.7
 (Cf. Rv IX. 8.7)

1185. Nṛcakṣasam tvā vayamindrapītaṁ svarvidam.
 Bhakṣīmahi prajāmiṣam.8
 (Cf. Rv IX. 8.9)

1186. Vṛṣtim divaḥ pari srava dyumnam pṛthivyā adhi.
 Saho naḥ soma pṛtsu dhāḥ.9
 (Cf. Rv IX. 8.8)

Khaṇḍa II

Sūkta 3

1187. Somāḥ punāno arṣati sahasradhāro atyaviḥ.
 Vāyorindrasya niṣkṛtam.1
 (Cf. Rv IX. 13.1)

1188. Payamānam avasyavo vipramabhi pra gāyata.
 Suṣvānam devavīṭaye.2
 (Cf. Rv IX. 13.2)

1189 Pavante vājasātaye somāḥ sahasrapājasah
 Grṇānā devavīṭaye.3
 (Cf. Rv IX. 13.3)

1184. Flow on to us, who are your affluent devotees and drive away all our adversaries. O divine love, may you procure for us the friendship of the resplendent Self.
1185. (O divine elixir) you are the contemplator of men, the loving beverage of the resplendent Self and the knower of all things; may we, while adoring you, be blessed with progeny and food.
1186. Pour down rain from heaven, and abundance, upon the earth; uphold our strength, o love divine, in our struggle of life.
1187. The spiritual elixir, while filtered, flows in thousand streams through the celestial fleecy filters, and proceeds ahead like wind and Sun's rays (*vāyu-indra*).
1188. May you, who are desirous of divine protection, sing aloud praises of the cosmic slixir which is being effused for Nature's bounties as their favourite beverage.
1189. The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection form Nature's bounties when glorified through sacred hymns.

उ॒त नो॑ वा॒जसा॑तये॒ पव॑स्व बृ॒हती॑रिषः । पु॒मदि॑न्दो सु॒वीर्य॑म् ॥४॥
 अ॒त्या हि॒या॒ना न हे॒तुर्भि॑र॒सृग् वा॑जसा॒तये । वि॒ वार॑म॒व्यमा॑श्वः ॥५॥
 ते नः॑ सह॒स्रिण॑ रयि॒ पव॑न्ता॒मा सु॒वीर्य॑म् । स्वा॒ना दे॒वास इ॒न्दवः ॥६॥
 वा॒श्रा अ॑र्षन्ती॒न्दवो॑भि॒ वत्स॑ न मा॒तरः । द॒धन्वि॑रे ग॒मस्त्योः ॥७॥
 जुष्ट॑ इ॒न्द्राय॑ मत्स॒रः प॑व॒मानः॑ क॒निक॑दत् । वि॒श्वा अप॑ द्विषो॒ जहि॑ ॥८॥
 अपा॑घ्नन्तो अ॒रा॒वणः॑ प॑व॒मानाः॑ स्व॒र्दशः॑ । यो॒नाश्रु॑तस्य॒ सीद॑त ॥९॥

- 1190 Uta no vājasātaye pavasva bṛhatīriṣaḥ.
 Dyumadindo suvīryam.⁴
 (Cf. Rv IX. 13.4)
1191. Atyā hiyānā na heturbhir asṛgram vājasātaye.
 Vi vāram avyamāśavaḥ.⁵
 (Cf. Rv IX. 13.6)
1192. Te naḥ sahasriṇaṁ rayim pavantāmā suvīryam.
 Svānā devāsa indavaḥ.⁶
 (Cf. Rv IX. 13.5)
1193. Vāsrā arṣantīndavo'bhi vatsam na mātaraḥ.
 Dadhanvire gabhastyoḥ.⁷
 (Cf. Rv IX. 13.7)
1194. Juṣṭa indrāya matsarāḥ pavamānaḥ kanikradat.
 Viśvā apa dviśo jahi.⁸
 (Cf. Rv IX. 13.8)
1195. Apaghnanto arāvnaḥ pavamānaḥ swardśaḥ.
 Yonāvṛtasya sīdata.⁹
 (Cf. Rv IX. 13.9)

1190. O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food.
1191. Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter
1192. May those divine libations of spiritual elixir, when effused, bring to us thousand-fold wealth and excellent vigour.
1193. While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms.
1194. O pure blissful love divine, you are acceptable and pleasing to the resplendent Self. While uttering sound, may you destroy all our adversaries.
1195. May you (o love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.

(४)

(१-५) नमस्येत्साम वाचमोऽपि तो वेत्तो वा कवि । इन्द्रतोमो वेत्तो । वाचमी कवः ॥

सोमो अष्टमिन्दवः सुता ऋतस्य धारया । इन्द्राय मधुमत्तमाः ॥१॥
 अभि विप्रा अनुषत गावो वत्सं न धेनवः । इन्द्राय सोमस्य पीतये ॥२॥
 मदच्युत्तेति सादने सिन्धोरूर्मो विपश्चित् । सोमो गौरी अधि श्रितः ॥३॥
 दिवो नाभो विचक्षणोऽव्या वारे महीयते । सोमो यः सुक्रतुः कविः ॥४॥
 यः सोमः कलशेष्वामन्तः पवित्र आहितः । तमिन्दुः परि षस्वजे ॥५॥
 प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि । जिवन्कोशं मधुमुत्तम ॥६॥

Khaṇḍa III

Sūkta 4

1196. Somā asṛgram indvaḥ sutā ṛtasya dhārayā.
 Indrāya madhumatīamāḥ.¹
 (Cf. Ṛv IX. 12.1)
1197. Abhi viprā anūṣata gāvo vatsam na dhenavaḥ.
 Indram somasya. pītaye.²
 (Cf. Ṛv IX. 12.2)
1198. Madacyut kṣeti sādane sindhorūrmā vipaścit.
 Somo gaurī adhi śrītaḥ.³
 (Cf. Ṛv IX. 12.3)
1199. Divo nābhā vicakṣaṇo'vyā vāre mahīyate.
 Somo yaḥ sukratuḥ kaviḥ.⁴
 (Cf. Ṛv IX. 12.5)
1200. Yaḥ somaḥ kalaśeṣvā antaḥ pavitra āhitaḥ.
 Taminduḥ pari śasvaje.⁵
 (Cf. Ṛv IX. 12.5)
1201. Pra vācaminduriṣyati samudrasyādhi viṣṭapi.
 Jinvan kosam madhuścutam.⁶
 (Cf. Ṛv IX. 12.6)

1196. The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent Self in the hall of this eternal sacrifice.
1197. The wise men call upon the resplendent Self to enjoy the divine elixir, as the mother kine low to their calves.
1198. The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone).
1199. The elixir of bliss, the keen observant, the wise seer, is worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter.
1200. The one collected in the vats of pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together.
1201. The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud.

नित्यस्तोत्रां वनस्पतिर्धेनामन्तः सवदुघाम् । हिन्वानो मानुषा युजा ॥७॥
 जा पवमान धारय रयिं स हस्रवर्चसम् । अस्मे इन्दो स्वाभुवम् ॥८॥
 अभि प्रिया दिवः कविर्विप्रः स धारया सुतः । सोमो हिन्वे परावति ॥९॥

(५)

(१-५) पद्यार्थात्प्राक्चित्त उपपन्नं कविः । सोमेन्द्रो देवते । गावधी उन्मत् ।

उत्ते शुष्मास ईरते सिन्धोरुर्मैरिव स्वनैः । वाणस्य चोदया पविम् ॥१॥
 प्रसवे त उदीरते तिस्रो वाचो मखस्युवः । यदव्य एषि सानवि ॥२॥
 अव्या वारैः परि प्रियं हरिं हिन्वन्त्यद्रिभिः । पवमानं मधुभुतम् ॥३॥

1202. Nityastotro vanaspatir dhenāmantah sabardughām.
 Hinvāno mānuṣā yuja.⁷
 (Cf. Rv IX. 12.7)
1203. Ā pavamāna dhārayā rayiṁ sahasravarcasam.
 Asme indo svābhuvam.⁸
 (Cf. Rv IX. 12.9)
1204. Abhi priyā divah kavir viprah sa dhārayā sutah.
 Somo hinve parāvatī.⁹
 (Cf. Rv IX. 12.8)

Khaṇḍa IV

Sūkta 5

1205. Ute suṣmāsa īrate sindhor ūrmer iva svanaḥ.
 Vāṇasya codayā pavim.¹
 (Cf. Rv IX. 50.1)
1206. Prasave ta udīrate tisro vāco makhasyuvah.
 Yadavya eṣi sānavi.²
 (Cf. Rv IX. 50.2)
1207. Avyā vāraiḥ pari priyam harim hinvantyadribhiḥ.
 Pavamānam madhuścutam.³
 (Cf. Rv IX. 50.3)

1202. The praise of the elixir of love is eternal, the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core.
1203. O purifying divine elixir, may you shower upon us wealth and a thousand radiances, excellent in all respects.
1204. The sagacious elixir, pressed and pleasing, has been brought from heaven; it flows in a stream to the happy and fortunate house of the devout.
1205. Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow.
1206. At your effusion, the priests engaged in sacrifice utter the three voices (of Ṛk, Yajuh and Sāman), full of joy, when you proceed to the ultra-psychic fleecy filter.
1207. They filter out the charming green-tinted, honey-dripping elixir, through the ultra-psychic fleecy filter, after, crushing (the plant) with adamantine stones (of will power).

आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥४॥
 स पवस्व मदिन्तम गोभिरञ्जानौ अकुभिः । एन्द्रस्य जठरे विश ॥५॥

(१)

(१-१) एषस्यास्यद्विरसोऽगरीयुर्नभिः । ओमो वेषतः । गायत्री छन्दः ॥

अया वीती परि स्रव यस्त इन्दो मदेष्वा । अवाहन्नवतीर्नव ॥१॥
 पुरः सद्य इत्याधिषे दिवोदासाय शंबरम् । अध त्वं तुवशा यदुम् ॥२॥
 परि नो अश्वमश्वविद्वोमदिन्दो हिरण्यवत् । क्षरा सहस्रिणीरिपः ॥३॥

1208. Ā pavasva madintama pavitram dhārayā kave.
 Arkasya yonim āsadam.₄
 (Cf. Rv IX. 50.4)

1209. Sa pavasva madintama gobhir añjāno aktubhiḥ.
 Endrasya jatharam viśa.₅
 (Cf. Rv IX. 50.5)

Khaṇḍa V

Sūkta 6

1210. Ayā vitī pari srava yasta indo madeṣvā.
 Avāhannavatīrnava.₁
 (Cf. S. 495; Rv IX. 61.1)

1211. Puraḥ sadya itthādhiye divodāsāya śambaram.
 Adha tyam turvaśam yadum.₂
 (Cf. Rv IX. 61.2)

1212. Pari no aśvam aśvavid gomadindo hiraṇyavat.
 Kṣarā sahasriṇīriṣaḥ.₃
 (Cf. Rv IX. 61.3)

1208. Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendant soul).
1209. O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul.
1210. O love divine, may you flow with that nourishing spirituality which enables the resplendent Self to subdue ninety and nine strongholds of nescience in the battle of life:-
1211. — which conquers the strongholds in an instinct, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies.
1212. O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures.

(७)

(१-३) दृषत्वास्व दास्यसो निद्रुरिर्हन्ति । सोमो देवता । मायसी ऋक् ॥

अ॒प॒घ्नन्प॒वते॑ मृ॒धोप॑ सो॒मो अ॒रा॒व॒णः । ग॒च्छ॑मिन्द्र॒स्य नि॒ष्कृ॑तम् ॥१॥
 म॒हो नो॑ रा॒य आ म॑रं प॒वमान॑ ज॒हो मृ॒धः । रा॒स्वेन्द्रो॑ वी॒रव॑शः ॥२॥
 न त्वा श॑तं च न ह॒रुतो राघो॑ दित्सन्त॒मा मि॑नन् । य॒त्पु॒ना॒नो म॑क्ष॒स्यसे॑ ॥३॥

(८)

(१-३) दृषत्वास्व दास्यसो निद्रुरिर्हन्ति । सोमस्यैवा देवता । मायसी ऋक् ॥

अ॒या प॑वस्व॒ धार॑या॒ यया॑ सूर्य॒मरो॑चयः । हि॒न्वा॒नो मा॒नु॒वीर॑पः ॥१॥
 अ॒युक्तं॑ सूर॒ एत॑श॒ प॒वमानो॑ म॒नाव॑धि । अ॒न्तरि॑क्षेण॒ या॒तवे॑ ॥२॥

Sūkta 7

1213. Apaghnan pavate mṛdho'pa somo arāvṇaḥ.
 Gacchannindrasya nişkṛtam.₁
 (Cf. S. 510; Rv IX. 61.25)

1214. Maho no rāya ā bhara pavamānajahī mṛdhaḥ.
 Bāsvendo vīravat yaśaḥ.₂
 (Cf. Rv IX. 61.26)

1215. Na Tvā śatam ca na hruto rādho ditsantamā minan.
 Yatpunāno makhasyase.₃
 (Cf. Rv IX. 61.27)

Sūkta 8

1216. Ayā pavasva dhārayā yayā sūryam arocayaḥ.
 Hinvāno mānuṣīr apah.₁
 (Cf. S. 493; Rv IX. 63.7)

1217. Ayukta sūra etaṣam pavamāno manāvadhi.
 Antarikṣeṇa yātave.₂
 (Cf. Rv IX. 63.8)

1213. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.
1214. O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offsprings.
1215. O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined.
1216. O lord of divine elixir, may your blessings with that stream wherewith you lighten up the sun and urge on the waters beneficial to man.
1217. The purified elixir harnesses the courser of the Sun to travel through the firmament, and reach man.

उ॒त॒ त्वा इ॒रि॒तो रथे॑ स॒रो अ॒यु॒क्तं या॒तवे॑ । इ॒न्द्र॒रि॒न्द्र इति॑ ब्रु॒वन् ॥३॥

(९)

(१-१) वृक्षस्यास्य वैश्वस्यो वसिष्ठ इति । मज्जिरेव । विदुः इन्द्रः ॥

अ॒ग्निं वो॑ दे॒वम॑ग्नि॒भिः स॒जोषा॑ यजि॒ष्ठं दू॒तम॑ध्व॒रे कृ॒णु॒ष्वम् ।
 यो म॒र्त्येषु॑ नि॒ध्रुवि॑र॒तावा॑ त॒पुर्मूर्धा॑ घृ॒ताग्नः॑ पा॒वकः॑ ॥१॥
 प्रो॒यद॑स्यो न॒ यव॑सेविष्य॒न्यदा॑ महः॒ संवर॑णा॒द्वय॑स्यात् ।
 आ॒दस्य॑ वा॒तो अनु॑ वा॒ति शो॒षिर॑ध॒ स ते॒ व्रज॑नं कृ॒ष्णम॑स्ति ॥२॥
 उ॒द्यस्य॑ ते न॒वजा॑तस्य वृ॒ष्णोमे॑ च॒रन्त्य॑जरा॒ इधा॑नाः ।
 अ॒च्छा या॑म॒रुषो॑ धू॒म एषि॑ स॒ दू॒तो अ॒ग्न इ॒यसे॑ हि दे॒वान् ॥३॥

1218. Uta tyā harito rathe sūro ayukta yātave.
 Indur indra iti bruvan.³
 (Cf. Rv IX. 63.9)

Khaṇḍa VI

Sūkta 9

1219. Agnim vo devamagnibhiḥ sajosa yajisṭham dūtam
 adhware kṛṇudhvam.
 Yo marteṣu nidhruvir ṛtāvā tapurmūrdhā gṛtānnaḥ
 pāvakah.¹
 (Cf. Rv VII. 3.1)

1220. Prothād asvo na yavase'viṣyan yadā mahāḥ
 samvaraṇād vyasthāt.
 Ādasya yāto anu vāti śocir adha sma te vrajanam
 kṛṣṇam asti.²
 (Cf. Rv VII. 3.2; Yv. XV. 62)

1221. Udyasya te navajātasya vṛṣṇo'gne carantyajarā
 idhānāḥ.
 Acchā dyām arūṣo dhūma eṣi sam dūto agna iyase hi
 devān.³
 (Cf. Rv VII. 3.3)

1218. The sweet-natured one harnesses the ten horses and exclaiming "O Indra o Indra" (O Lord of resplendence) proceeds towards the sun.
1219. O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter.
1220. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vastenclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black.
1221. O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upwards: The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger.

(१०)

(१-१) वृषस्याप्याद्विन्ती पुनस्समुद्रमावृषी । इन्द्रो देवता । वायवी इन्द्रः ॥

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥१॥
 इन्द्रः स दामने कृत ओजिष्ठः सबलैः हितः । शुभी श्लोका स सोम्यः ॥२॥
 गिरा वज्रो न सम्भृतः सबलो अनपच्युतः । ववक्षा उग्रो अस्तृतः ॥३॥

(११)

(१-१) वृषस्याप्याद्विन्ती उपम्य क्रतिः । मरुत इन्द्रो देवता । वायवी इन्द्रः ॥

अध्वर्यो अद्रिभिः सुतः सोमं पवित्रं आ नय । पुनाहीन्द्राय पातवे ॥१॥
 तव त्व इन्द्रो अन्वसो देवा मधोर्व्याशत । पवमानस्य मरुतः ॥२॥

Sūkta 10

1222. Tam indram vājayāmasi mahe vṛtrāya hantave
 Sa vṛṣā vṛṣabho bhuvat.₁
 (Cf. S. 119; Rv VIII. 93.7 Av. XX. 47.1; 137.12)
1223. Indrah sa dāmane kṛta objiṣṭhaḥ sa bale hitaḥ.
 Dyumni ślokī sa somyaḥ.₂
 (Cf. Rv VIII. 93.8; Av. XX. 47.2; 137.13)
1224. Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
 Vavakṣa ugro aśṛtaḥ.₃
 (Cf. Rv VIII. 93.9; Av. XX. 47.3; 137.14)

Khaṇḍa VII

Sūkta 11

1225. Adhvaryo adribhiḥ sutaṁ somam pavitra ā naya.
 Punāhīndrāya pātave.₁
 (Cf. S. 499; Rv IX. 51.1; Yv. XX. 31)
1226. Tava tya indo andhaso devā madhor vyāśata.
 Pavamānasya marutaḥ.₂
 (Cf. Rv IX. 51.3)

1222. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.
1223. The Resplendent exists for giving (usblessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love.
1224. The powerful resplendent one is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable.
1225. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh greentinted elixir for the enjoyment of the resplendent self.
1226. O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life.

दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे । सुनोता मधुमत्तमम् ॥३॥

(१२)

(१-३) धृत्वात्यस्य भार्यः धविर्दधि । सोमेन्द्रो देवते । वज्रिणी इन्द्रः ।

धत्तो दिवः पवते हृत्त्व्यो रसो दक्षो देवानामनुमायो नृभिः ।
हरिः सृजानो अत्यो न सत्वभिर्द्वया पाजांसि कृणुषे नदीष्व ॥१॥
शूरो न धत्त आयुधा गमेत्त्योः स्वाङ्गः सिषामन्नधिरो गविष्टिषु ।
इन्द्रस्य शुष्ममोरयत्तपस्युभिरिन्दुहिन्वानो अज्यते मनीषिभिः ॥२॥
इन्द्रस्य सोमं पवमान उर्मिणा तविष्यमाणो जठरेष्व विश ।
प्र नः पिन्व विद्युदध्रेव रोदसी धिया नो वाजां उप माहि शश्वतः ॥३॥

1227. Divaḥ pīyūṣam uttamam somam indrāya vajrine.
Sunotā madhumattamam.³
(Cf. Rv IX. 51.2)

Sūkta 12

1228. Dharttā divaḥ pavate kṛtvyo raso dakṣo devānām
anumādyo nṛbhiḥ.
Hariḥ sṛjāno atyo na satvabhirvṛthā pājāṅsi kṛṇuṣe
nadiṣvā.¹
(Cf. S. 558; Rv IX. 76.3)

1229. Śūro na dhatta āyudhā gabhastyoḥ svāḥ siśāsan rathiro
gaviṣṭiṣu.
Indrasya śuṣmam īrayann apasyubhir indur hinvāno
ajyate manīṣibhiḥ.²
(Cf. Rv IX. 76.2)

1230. Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo
jaṭhareṣvā viṣa.
Pra nah pinva vidyud abhrevea rodasī dhiyā no vājāṁ
upa māhi śaśvataḥ.³
(Cf. Rv IX. 76.3)

1227. May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamant will power.
1228. (The divine elixir), sustainer of all powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, without any effort, replenishes its vigour in the streams (of water).
1229. Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curd
1230. O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances.

(१-२) ऋगुक्तास्य कन्वो देवादिपिर्दिशि । इन्द्रो देवता । इवती कन्वः ।

यदिन्द्रं प्रागपागुदन्न्यग्वा हूयसे नृभिः ।
 सिमां पुरुं नृषूतो अस्यानवेसि प्रशार्धं तुर्वशे ॥१॥
 पद्वा रुमे रुसामे श्यावके कृपा इन्द्र मादयसे सचा ।
 कन्वास्तत्त्वा स्तोमेभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि ॥२॥

(१४)

(१-२) ऋगुक्तास्य कन्वायो वर्गं कविः । इन्द्रो देवता । इवती कन्वः ।

उमयश्च शृणवश्च न इन्द्रो अवीगिदं वचः ।
 सत्राच्या मधवान्तस्तोमपीतये धिया शर्विष्ठं जा गमत ॥१॥
 तश्च हि स्वराजं वृषमं तमोजसा धिपणे निष्टतक्षतुः ।
 उतोपमानां प्रयनो नि पीदसि सोमकामश्च हि ते मनः ॥२॥

Sūkta 13

1231. Yadindra prāg apāg udannnyagvā hūyase nṛbhiḥ.
 Simā purū nṛṣūto asyānave'si praśardha turvaśc.
 (Cf. S. 279; Rv VIII. 4.1; Av. XX. 120.1)

1232. Yadvā rume ruśame śyāvake kṛpa indra mādayase
 sacā.
 Kanvāsastvā stomebhir brahmavāhasa indrā
 yacchantyā gahi. (2)
 (Cf. Rv VIII. 4.2; Av. XX. 120.2)

Sūkta 14

1233. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.
 Satrācyā maghavāntsomapītaye dhiyā śaviṣṭha ā
 gamat.
 (Cf. S. 290; Rv VIII. 61.1, Av. XX. 113.1)
1234. Taṁ hi svarājam vṛṣabham tamojasā dhiṣaṇe
 niṣṭataksatuḥ.
 Utopamānām prathamō nī sīdasi somakūmaṁ hi te
 manah.
 (Cf. Rv VIII. 62.2; Av. XX. 113.2)

1231. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour.
1232. O glorious Lord, all men-timid, or skilled, vicious of kind hearted — joyfully invoke you. The devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon?
1233. May the resplendent Lord come here and listen to both our hymne, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.
1234. He is self-resplendent and powerful. Both heaven and earth (*dhiṣaṇe*) honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept out devotional offerings.

(१५)

(१-५) वृषस्वस्व देवस्यो विदुर्निर्मिः । वृषस्व देवो । वानयो वन्दः ॥

वृषस्व देव आयुषगिन्ने गच्छतु ते मदः । वायुमा रोह धर्मेणा ॥१॥

वृषमानं नि तोषसे रयिं सोम श्रवण्यम् । इन्दो समुद्रमा विंश ॥२॥

अपग्नन्पवसे मृधः

॥३॥

(१६)

(१-५) वृषस्वस्व देवस्यो विदुर्निर्मिः । सोमो देवः । वानयो वन्दः ॥

अभी नो वाजसातमम् ॥१॥

वयं ते अस्या राधसो वसोर्वसो पुस्तृष्टः ।

नि नेदिष्ठतमा इषः स्वाम सुधं ते अग्निगो ॥२॥

Khaṇḍa VIII

Sūkta 15

1235. Pavasva deva āyusaḡindram gacchatu te madah.

Vāyumā roha dharmaṇā.₁

(Cf. S. 483; Rv IX. 63.22)

1236. Pavamāna ni tośase rayim soma śravāyyam.

Indo samudramā viśa.₂

(Cf. Rv IX. 63.23)

1237. Apaghnan pavase mṛdhah [kratuvitsoma matsarah.

Nudasvādevayum junam.] (3)

(Cf. S. 492; Rv IX. 63.24)

Sūkta 16

1238. Abhī no vājasātamam [rayimarṣa śataspr̥ham.

Indo sahasrabhāṇasam tuvidyumnam
vibhvāsaham.]₁

(Cf. S. 549; Rv IX. 98.1)

1239. Vayam te asya rādhaso vasor vaso puruspr̥thah.

Ni nediṣṭhatamā iṣah syāma sumne te adhriḡo.₂

(Cf. Rv IX. 98.5)

1235. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord, and rise with your supporting juice to superactivity.
1236. O purified divine elixir, you squeeze forth the calculated riches of the enemy; may you, o beloved, enter the ocean.
1237. Only fragmentary: अपञ्चम्यसे मृधः- Rv. IX. 63.24.
[O divine elixir, you who are exhilarating, flow onward and defend the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to bounties (i.e. to law and order.)]
1238. Only fragmentary: अभी नो वजसातमम् - Rv. IX. 98.1.
[Bring us, o elixir of divine love, strength bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.]
1239. O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance.

परि स्वे स्वानो अक्षरदिन्दुरव्ये मदच्युतः ।
धारा य ऊर्ध्वो अध्वरे भ्राजा न याति गव्ययुः ॥३॥

(१-३) दृष्टत्वास्वीयसो विष्णोः वाग्र्यं कृतम् । विभे वेदा देवताः । गव्ययुः शिखरः ॥
पवस्व सोम महान्तसमुद्रः पितॄ देवानो विश्वाभि धाम ॥१॥
शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्ये शं च प्रजाभ्यः ॥२॥
दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥

(१८)

(१-३) दृष्टत्वास्व वाग्र्यं कृतम् । शिखरं वा देवताः । गव्ययुः शिखरः ॥

प्रेष्टं वा अतिथिं स्तुषे मित्रमिव प्रियम् । अग्ने रथं न वेद्यम् ॥१॥

1240. Pari sya svāno akṣarad induravye madacyutaḥ.
Dhārā ya ūrdhvo adhvare bhrājā na yāti gavyayuh.³
(Cf. Rv IX. 98.3)
1241. Pavasva soma mahānt samudraḥ pitā devānām
viśvābhi dhāma.¹
(Cf. S. 429; Rv IX. 109.4)
1242. Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śam
ca prajābhyaḥ.²
(Cf. Rv IX. 109.5)
1243. Divo dharttāsi śukraḥ pīyūṣaḥ satye vidhanman vājī
pavasva.³
(Cf. Rv IX. 109.6)

Khaṇḍa IX

Sūkta 18

1244. Preṣṭhāṁ vo atithim stuṣe mitramiva priyam.
Agne ratham na vedyam.¹
(Cf. S. 5; Rv VIII. 84.1)

1240. The shining elixir, being effused, flow through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds
1241. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.
1242. O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures.
1243. You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat during the righteous sacred performances (with all appropriateness).
1244. O adored fire-divine, dear as a guest and loving as a friend who brings us riches as if laden on a chariot.

कवि॑नि॒व प्र॒शंस्य॑ यं दे॒वांस॑ इति॒ द्वि॒ता । नि॒ मर्त्ये॑ष्वा॒दधुः॑ ॥२॥
 त्वं य॑वि॒ष्ठ दा॒शुषो॑ नृ॒क्षपा॑हि शृ॒णुही॑ गिरः । र॒क्षा तोक॑मु॒त त्मना॑ ॥३॥

(१९)

(१-३) वृषस्यात्वाङ्गिरसो ब्रुवेव कविः । इन्द्रो देवस्य । मर्त्येष्वदधुः ॥

ए॒न्द्र नो॑ ग॒धि प्रि॒य सत्रा॑जि॒दगो॑ह्य । गिरि॑र्न वि॒श्वतः॑ पृथुः॑ पति॒र्दिवः॑ ॥१॥
 अबि॑ हि सत्य सोमपा उ॒भे बभू॑य रो॒दसी॑ ।
 इन्द्रा॑सि सु॒न्यतो॑ वृ॒धः पति॑र्दिवः ॥२॥
 त्वं हि श॑श्वतीनामिन्द्र दत्तो॑ पु॒राम॑सि ।
 हन्ता॑ दस्योर्मानोवृ॒धः पति॑र्दिवः ॥३॥

1245. Kavim iva praśaṁsyam yam devāsa iti dvitā.
 Nī martyeṣvādadhuh.₂
 (Cf. Rv VIII. 84.2)

1246. Tvam yaviṣṭha dāśuṣo nṛkṣpāhi śṛṇuhī girah.
 Rakṣā tokam uta tmanā.₃
 (Cf. Rv VIII. 84.3; Yv. XIII. 52; 18.77)

Sūkta 19

1247. Endra no gadhi priya satrājīdagohya.
 Girir na viśvataḥ pṛthuh patir divaḥ.₁
 (Cf. S. 393. Rv VIII. 98.4; Av. XX. 64.1)

1248. Abhi hi satya somapā ubhe babhūtha rodasī.
 Indrāsi sunvato vṛdhaḥ patir divaḥ.₂
 (Cf. Rv VIII. 98.5; Av. XX. 64.2)

1249. Tvam hi śasvatīnām indra dattā purām asi.
 Hantā dasyor manor vṛdhaḥ patira divaḥ.₃
 (Cf. Rv VIII. 98.6; Av. XX. 64.3)

1245. — Whom as a far foreseeing sage, the divine powers establish in two-fold ways among mortal men.
1246. O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children.
1247. Come to us, O resplendent, O, beloved, a great triumphant, the one whom none can conceal and lord of heaven, vast as a mountain spread on all sides.
1248. O truthful cherisher of noble deeds, you supress heaven and earth; O resplendent you are the Fosterer of him who prepares the libation. You are the lord of heaven.
1249. O resplendent, you are the bomber of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven.

(५०)

(१-३) सुपत्वास्व धातुध्वनौ वेता क्षतिः । इन्द्रो देवता । स्वप्न इत्यादि ।

पुरां भिन्दुर्युवां कविरमितौजा अजायत ।

इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुषुतः ॥१॥

त्वं बलस्य गोमतोपावरद्विवा बिलम् ।

त्वां देवा अविभ्युपस्तुज्यमानास आविष्टः ॥२॥

इन्द्रमिदं नानमोजसामि स्तोमैरनूषत ।

सहस्रं यस्य रातये उत वा सन्ति भूयसीः ॥३॥

॥ इति सामवेद वल्लर्षिकः ॥

Sūkta 20

1250. Purām bhindur yuvā kaviramitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī puruṣtutaḥ .1
(Cf. S. 359; Ṛv I. 11.4)

1251. Tvam balasya gomatopāvaradrivo bilam.
Tvām devā abibhyuṣas tujyamānāsa āviṣuḥ.2
(Cf. Ṛv I. 11.5)

1252. Indramiśānambjasābhi stomair anūṣata.
Sahasram yasya rātaya uta vā santi bhūyasīḥ.3
(Cf. Ṛv I. 11.8)

Here ends Prapāṭhaka V — Ardha I
Here also ends Adhyāya IX

- 1250 The resplendent God, builder and demolisher of creation, is ever young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.
- 1251 As the Sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found god as their ally.
1252. Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts.

END

(१)

(१-३) अक्रान्तसमुद्रः प्रथमे विधर्म जनयन्प्रजा भुवनस्य गोपाः ।
वृषा पवित्रे अधि सानो अन्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥१॥
मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूषमानः ।
मत्सि शर्द्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥२॥
महत्तत्सोमो महिषश्चकारापां यद्रमोवृणीत देवान् ।
अदधादिन्द्रे पवमानं ओजोजनयत्सूर्ये ज्योतिरिन्दुः ॥३॥

Adhyāya X

Prapāṭaka V — Ardha II

Khaṇḍa I

Sūkta 1

1253. Akrāntsamudraḥ prathame vidharmañ janayan prajā
bhuvanasya gopāḥ.
Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno
adriḥ.¹
(Cf. S. 529; Rv IX. 97.40)
1254. Matsi vāyum iṣṭaye rādhase nā matsi mitrāvaruṇā
pūyamānaḥ.
Matsi śardho marūtam matsi devān matsi dyāvāpṛthivī
deva soma.²
(Cf. Rv IX. 97.42)
1255. Mahat tat somo mahiṣaścakārāpām yad garbho'vṛṇīta
devān.
Adadhād indre pavamāna ojo' janayat sūrye jyotir
induḥ.³
(Cf. Rv IX. 97.41)

Adhyāya X

1253. The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.
1254. Exhilarate wind for our food and wealth, exhilarate the Sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir.
1255. The mighty elixir achieves the mighty work, Being the germ of waters, it nourishes Nature's bounties. In its pure form it gives vigour to the resplendent self and generates radiance in the Sun.

(१)

(१-१०) इत्यर्थात्पायीमर्ति शुक्लं च क्षतिः सोमो देवाय देवताः । पारवर्षी कम् ।

एष देवो अमर्त्यः पणवीरिव दीयते । अभि द्रोणान्यासदम् ॥१॥
 एष विप्रैरभिष्टुतोपो देवो वि गाहते । दधद्रत्नानि दाशुषे ॥२॥
 एष विश्वानि वार्या शूरो यन्निव सत्त्वभिः । पवमानः सिषासति ॥३॥
 एष देवो रथर्यति पवमानो दिशस्पति । आविष्करोति वग्वनुम् ॥४॥
 एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिवोजाय मृज्यते ॥५॥
 एष देवो विपा कृतोति ह्वरांसि धावति । पवमानो अदाभ्यः ॥६॥

Sūkta 2

1256. Eṣa devo amartyaḥ parṇavīr iva diyate.
 Abhi droṇānyāsadam. 1
 (Cf. Rv IX. 3.1)

1257. Eṣa viprair abhiṣṭutopo devo vi gāhate.
 Dadhad ratnāni dāśuṣe. 2
 (Cf. Rv IX. 3.6)

1258. Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
 Pavamānaḥ siṣāsati. 3
 (Cf. Rv IX. 3.4)

1259. Eṣa devo ratharyati pavamāno diśasyati.
 Āviṣkṛnoti vagvanum. 4
 (Cf. Rv IX. 3.5)

1260. Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
 Harir vājāya mrjyate. 5
 (Cf. Rv IX. 3.3)

1261. Eṣa devo vipā kṛtoti hvarāṅsi dhāvati.
 Pavamāno adābhyah. 6
 (Cf. Rv IX. 3.2)

1256. This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels
1257. This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters.
1258. This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us
1259. This love divine, as it drops hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds.
1260. This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle.
1261. This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions.

एष दिवे वि धावति तिरो रजांसि धारया । पवमानः कनिक्रदत् ॥७॥
 एष दिवे व्यासरतिरो रजांस्यस्तृतः । पवमानः स्वध्वरः ॥८॥
 एष प्रमेत जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥९॥
 एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः । धारया पवते सुतः ॥१०॥

(१)

(१-८) धारयत्यास धारयतोऽस्तिरो देवतो वा ज्ञानो । धोमेदो देवतो । गायत्री छन्दः ।

एष धिया यात्यप्स्या शूरो रथेमिराद्भुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥
 एष पुरु धियायते बृहते देवतातये । यत्रामृतास आशत ॥२॥

1262. Eṣa divam vi dhāvati tiro rajānsi dhārāyā.
 Pavamānaḥ kanikradat.⁷
 (Cf. Rv IX 3.7)

1263. Eṣa divam vyāsarati tiro rajānsyastṛtaḥ.
 Pavamānaḥ svadhvaraḥ.⁸
 (Cf. Rv IX. 3.8)

1264. Eṣa pratnena janmana devo devebhyaḥ sutaḥ.
 Hariḥ pavitre arṣati.⁹
 (Cf. Rv IX. 3.9)

1265. Eṣa u sya purūvrato jajñāno janayann iṣaḥ.
 Dhārāyā pavate sutaḥ.¹⁰
 (Cf. Rv IX. 3.10)

Khaṇḍa II

Sūkta 3

1266. Eṣa dhiyā yātyanvyā śūro rathebbhirāśubhiḥ.
 Gacchann indrasya niṣkṛtam.¹
 (Cf. Rv IX. 15.1)

1267. Eṣa purū dhiyāyate bṛhate devatātaye.
 Yatrāmṛtāse āśata.²
 (Cf. Rv IX. 15.2)

1262. Away it rushes with its stream across the high regions into heaven and roars as it flows on.
1263. Having completed the sacrificial rites, it goes to heaven across the inviolable regions.
1264. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties.
1265. This elixir of love-divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purification.
1266. This love divine is heroic. Expressed intelligently by fingers it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self.
1267. This love divine engages in many sacred performances and promotes divine virtues, which adorn men of immortal fame.

एते मृजन्ति मर्म्यमुप द्रोणेष्वायवः । प्रचक्राणे महीरिषः ॥३॥
 एष हितो वि नीयतेन्तः शुन्ध्यावता पथा । यदि तुञ्जन्ति भूर्णपः ॥४॥
 एष रुक्मिभिरीयते वाजी शुभ्रैर्मिरश्शुभिः । पतिः सिन्धूनां भवन् ॥५॥
 एष शृङ्गाणि दोधुवच्छिदीति यूथ्यो वृषा । नृम्या दधानं ओजसा ॥६॥
 एष वसूनि पिबदनः परुषा ययिवा अति । अव शोदेषु गच्छति ॥७॥
 एतमु त्वं दास क्षिपो हरिश् द्विन्वन्ति यातवे । स्वायुधं मदिन्तमम् ॥८॥

1268. Etam mṛjanti marjyam upa droṇeṣvāyavaḥ.
 Pracakrāṇam mahīriṣaḥ.³
 (Cf. Rv IX. 15.7)
1269. Eṣa hito vi nīyatentaḥ śundhyāvataḥ pathā.
 Yadi tuñjanti bhūṃyavaḥ.⁴
 (Cf. Rv IX. 15.3)
1270. Eṣa rūkmibhir iyate vāji śubhrehhir aṃśubhiḥ.
 Patiḥ sindhūnām bhavan.⁵
 (Cf. Rv IX. 15.5)
1271. Eṣa śṛṅgāṇi dodhuvac chīṣite yūthyo vṛṣā
 Nṛmṇā dadhāna ojasā.⁶
 (Cf. Rv IX. 15.4)
1272. Eṣa vasūni pibdanaḥ paruṣā yayivām ati.
 Ava śādeṣu gacchati.⁷
 (Cf. Rv IX. 15.6)
1273. Etamu tyam daśa kṣipo hariṃ dvivanti yatave.
 Svāyudham madintamam.⁸
 (Cf. Rv IX. 15.8)

1268. The priests exude the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food.
1269. The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent Self and to Nature's bounties).
1270. Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays.
1271. He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures.
1272. At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline.
1273. The ten fingers (cleanse and) urge him to go along his course. He, verily the golden-hued, is well armed and is the giver of exhilarating delight.

(४)

(१-६) वृषस्यास्य गाणो गोतव कभिः । सोमेन्द्रो रेषते । गापयी कम्पः ॥

एष उ त्व वृषा रथोव्या वारेभिरव्यत । गच्छन्वाजः सहस्रिणम् ॥१॥
 एतं त्रितस्य योषणो हरिः हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
 एष स्य मानुषोष्वा स्येनो न विक्षु सीदति । गच्छे जारो न योषितम् ॥३॥
 एष स्य मद्यो रसोव चटे दिवः शिशुः । य इन्दुवारमाविशत् ॥४॥
 एष स्य पीतये सुतो हरिरर्षति धर्षसिः । क्रन्दन्योनिमभि प्रियम् ॥५॥
 एतं त्व हरितो दाश मर्मज्यन्ते अपस्युवः । याभिर्मदाय शुम्भते ॥६॥

Sūkta 4

1274. Eṣa u sya vṛṣā rathovyā vārebhir avyata.
 Gacchan vājaiṁ sahasriṇam.₁
 (Cf. Ṛv IX. 38.1)
1275. Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
 Indumindrāya pītaye.₂
 (Cf. S. 771; Ṛv IX. 32.2; 38.2)
1276. Eṣa sya manuṣiṣvā syeno na vikṣu sīdati.
 Gacchañjāro na yoṣitam.₃
 (Cf. Ṛv IX. 38.4)
1277. Eṣa sya madyo rasova caṣṭe divaḥ śiśuḥ.
 Ya indur vāram āviśat.₄
 (Cf. Ṛv IX. 38.5)
1278. Eṣa sya pītaye suto harir arṣati dharmasiḥ.
 Krandan yonimabhi priyam.₅
 (Cf. Ṛv IX. 38.6)
1279. Etam tyam harito daśa marmajyante apasyuvaḥ.
 Yābhir madāya śumbhate.₆
 (Cf. Ṛv IX. 38.3)

1274. This elixir, the showerer of benefits, swift as chariot, passes through the ultra-psychic fleecy filter, bearing nourishing food for thousands of persons.
1275. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self.
1276. That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved.
1277. That exhilarating divine juice of love beholds everyone with affection — the elixir, the child of heaven, that percolates through the ultra - psychic fleecy filter.
1278. That green-hued, all-sustaining elixir when effused for enjoyment rushes to the beloved place with resounding voice (or note).
1279. The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent-Self).

(५)

(१-५) नृपत्वात्वाङ्गिरसो मियदेव ऋषिः । सोमो देवाः सुर्वे मादृ च देवताः । गन्धर्वी ऋष्यः ॥

एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः । अन्व्य वारं वि धावति ॥१॥
 एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥२॥
 एष देवः शुभायतेधि योनावमर्त्यः । वृत्रहा देववीतमः ॥३॥
 एष वृषा कनिक्रददशभिर्जामिभिर्यतः । अभि द्रोणानि धावति ॥४॥
 एष सूर्यमरोचयत्पवमानो अधि द्यवि । पवित्रे मत्सरो मदः ॥५॥
 एष सूर्येण हसते संवसानो विवस्वता । पतिर्वाचो अदाम्यः ॥६॥

Khaṇḍa IV

Sūkta 5

1280. Eṣa vājī hito nṛbhīr viśvavin manasaspatih.
 Avyam vāram vi dhāvati.₁
 (Cf. Rv IX. 28.1)
1281. Eṣa pavitre akṣarat somo devebhyah śutah.
 Viśvā dhāmānyāviśan.₂
 (Cf. Rv IX. 28.2)
1282. Eṣa devaḥ śubhāyatedhi yonāvamartyah.
 Vṛtrahā devavītamah.₃
 (Cf. Rv IX. 28.3)
1283. Eṣa vṛṣā kanikradad daśabhir jāmibhir yataḥ.
 Abhi droṇāni dhāvati.₄
 (Cf. Rv IX. 28.4)
1284. Eṣa sūryam arocayat pavamāno adhi dyavi.
 Pavitre matsaro madaḥ.₅
 (Cf. Rv 28.5)
1285. Eṣa sūryeṇa hāsate samvasāno vivasvatā.
 Patirvāco adābhyah.₆
 (Cf. Rv IX. 28.6)

1280. This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex.
1281. This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots.
1282. This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs.
1283. This showerer of blessings, cleansed and squeezed by ten fingers, hastens uttering a sound to the receiving pots.
1284. This purified (sap), all-contemplating and all-knowing, gives radiance to the Sun and all the spots of the sacred performances.
1285. This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter.

(११)

(१-१) ऋक्त्वात्वाहितो हुवेय इति । सोमेन्द्ररायो देवता । गायत्री छन्दः ।

एष कविरभिष्टुतः पवित्रे अधि सोशते । पुनानौ भ्रमपं हिपं ॥१॥

एष इन्द्राय वायवे स्वर्जित्परि चिन्त्यते । पवित्रे दक्षसाधनः ॥२॥

एष ऋभिरि नीयते दिवौ मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥

एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सशजिदस्तुतः ॥४॥

एष शुष्मसिष्यददन्तरिक्षे वृषा हरिः । पुनानं इन्दुरिन्द्रमा ॥५॥

एष शुष्मदाम्यः सोमः पुनानो अर्पति । देवावीरघशसहा ॥६॥

Khaṇḍa V

Sūkta 6

1286. Eṣa kavir abhiṣṭutaḥ pavitre adhi tośate.

Punāno ghnann apa dviṣaḥ.¹

(Cf. Ṛv IX. 27.1)

1287. Eṣa indrāya vāyave svarjit pari śicyate.

Pavitre dakṣasādhanah.²

(Cf. Ṛv IX. 27.2)

1288. Eṣa ṛbhīrvi nīyate divo mūrdhā vṛṣā sutaḥ.

Somo vaneṣu viśvavit.³

(Cf. Ṛv IX. 27.3)

1289. Eṣa gavyur acikradat pavamāno hiraṇyayuh.

Induḥ satrājidadatṛtaḥ.⁴

(Cf. Ṛv IX. 27.4)

1290. Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.

Punāna indur indramā.⁵

(Cf. Ṛv IX. 27.5)

1291. Eṣa śuṣmyadābhyah somah punāno arṣati.

Devāyir aghaśaṁsahā.⁶

(Cf. Ṛv IX. 27.6)

1286. This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic filter. It drives away all the opponents.
1287. This invigorating heaven-conquering ambrosia is poured upon the ultra-psychic filter for the gratification of the cosmic forces as the Sun and the wind.
1288. This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices).
1289. This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conquerer of foes, irresistible and purifier.
1290. The powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent Self.
1291. This powerful, invincible, purifying ambrosia is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration.

(४)

(1-1) वयुक्त्वात्य पादाम्बो गीतय अग्नि । सोमसुर्वेन्द्रा देवताः । गायत्री छन्दः ॥

स सुतः पीतये वृषा सोमः पवित्रे अर्पति । विघ्नरक्ष्सांसि देवयुः ॥१॥
 स पवित्रे विचक्षणो हरिरर्पति घर्षसि । अभि योनिं कनिकदत् ॥२॥
 स वाजी रोचने दिवः पवमानो वि धावति । रक्षोहा वारमव्ययम् ॥३॥
 स त्रितस्याधि सानवि पवमानो अरोचयत् । जामिभिः सूर्या सह ॥४॥
 स वृत्रहा वृषा सुतो वरिवोविदाम्यः । सोमो वाजमिवासरत् ॥५॥
 स देवः कविनेषितोऽभि द्रोणानि धावति । इन्दुरिन्द्राय मांहयन् ॥६॥

Khaṇḍa VI

Sūkta 7

1292. Sa sutah pītaye vṛṣā somah pavitre arṣati.
 Vighnan rakṣāṅsi devayuh-.
 (Cf. Ṛv IX. 37.1)
1293. Sa pavitre vicakṣaṇo harir arṣati dharmasiḥ.
 Abhi yonim kanikradat-.
 (Cf. Ṛv IX. 37.2)
1294. Sa vājī rocanam divaḥ pavamāno vi dhāvati.
 Rakṣohā vāram avyayam-.
 (Cf. Ṛv IX. 37.3)
1295. Sa tritasyādhi sānavi pavamāno arocayat.
 Jāmibhiḥ sūryaṁ saha-.
 (Cf. Ṛv IX. 37.4)
1296. Sa vṛtrahā vṛṣā suto varivovid adābhyah.
 Somo vājam ivāsarāt-.
 (Cf. Ṛv IX. 37.5)
1297. Sa devaḥ kavineṣito'bhi droṇāni dhāvati.
 Indurindrāya mañhayan-.
 (Cf. Ṛv IX. 37.6)

1292. It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements.
1293. The all-beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice.
1294. This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils.
1295. This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the Sun togetner with other luminaries.
1296. This effused elixir the dispeller of darkness, the showerer of benefits, the giver of wealth, and invincible, proceeds (to the receptacle) as a horse to battle.
1297. This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart, the loving elixir is for the resplendent Self in all its dignity.

(८)

(१-५) पवमानो रध्येतृषिभिः कनि । सरस्वती देवाय देवताः । अनुहृत् प्रत्यः ॥

यः पावमानो रध्येतृषिभिः संभृतं रसम् ।

सर्वं स पूतमश्नाति स्वदितं मातरिधना ॥१॥

पावमानो र्यो अध्येतृषिभिः संभृतं रसम् ।

तस्य सरस्वती दुहे क्षीरं सपिर्मधूदकम् ॥२॥

पावमानोः स्वस्त्ययनीः सुदुघा हि घृतंभुतेः ।

ऋषिभिः संभृतो नो ब्राह्मणेष्वमृतं हितम् ॥३॥

पावमानो दधन्तु न इमं लोकमयो अमुम् ।

कामान्त्समर्चयन्तु नो देवीर्देवैः समाहताः ॥४॥

येन देवाः पवित्रेणात्मानं पुनते सदा ।

तेन सहस्रधारेण पावमानोः पुनन्तु नः ॥५॥

Khaṇḍa VII

Sūkta 8

1298. Yaḥ pāvamānīradhyetyṛṣibhiḥ sambhṛtaṁ rasam.
Sarvaṁ sa pūtam aśnāti svaditam mātariśvanā. 1
(Cf. Ṛv IX. 67.31)

1299. Pāvamānīr yo adhyet ṛṣibhiḥ sambhṛtaṁ rasam.
Tasmai sarasvatī duhe kṣīram sarpir madhūdakam. 2
(Cf. Ṛv IX. 67.32)

1300. Pāvamānīḥ svastyayanīḥ sudughā hi ghṛtaścutaḥ.
Ṛṣibhiḥ sambhṛto raso brāhmaṇeṣvamarṣtaṁ hitam. 3

1301. Pāvamānīr dadhantu na imam lokam atho amum.
Kāmānt samarddhayantu no devīr devaiḥ samāhṛtāḥ. 4

1302. Yena devāḥ pavitreṇātmānam punate sadā.
Tena sahasradhāreṇa pāvmānīḥ punantu naḥ. 5

1298. He who reads those *pavamānī* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex.
1299. For him who recites these *pavamānī* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia.
1300. Let these Vedic verses relating to the subject of consecration be the cause of peace and prosperity, milkers of niceties and distillers of butter. The effused delivery has been patronized and valued by the seers of yore and they have introduced that sap of life in us, the scholars of the divine texts.
1301. Through these Vedic verses relating to the divinity of consecration when we have the gathering of scholars of both sexes, she and he bestow upon us both the worlds — this one and the other beyond and may they fulfil all our aspirations.
1302. Let these Vedic verses relating to the divinity of consecration pour down to us that thousand fold holy stream which is meant to and capable of purifying our persons.

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम् ।
पुण्याँश्च भक्षान्भक्षयत्यमृतत्वं च गच्छति ॥६॥

(९)

(१-३) वृषस्पत्य मैत्रावरुणो वसिष्ठ ऋषिः । अग्निविषवक्ता देवताः । विष्णु उच्यते ॥

अग्नम् महा नमसा यविष्ठं यो दीदाय समिद्धः स्वं दुरोणे ।
चित्रभानुं रोदसी अन्तर्ह्वी स्वाहुतं विश्वतः प्रत्यक्षम् ॥१॥
स मह्यं विश्वा दुरितानि साह्वानमिष्टं देम आ जातवेदाः ।
स नो रक्षिषु रित्तादवद्यादस्मान्मृणते उत नो मघोनः ॥२॥
त्वं वरुण उत मित्रो अग्ने त्वां वर्द्धन्ति मतिर्भिवसिष्ठाः ।
त्वं वसु सुषणानि सन्तु यूयं पात स्वस्तिमिः सदा नः ॥३॥

1303. Pāvamānīḥ svastyayanis tābhir gacchati nāndanam.
Punyañśca bhakṣān bhakṣayatyamṛtatvam ca
gacchati.6

Khaṇḍa VIII

Sūkta 9

1304. Aganma mahā namasā yaviṣṭham yo dīdāya
samiddhaḥ sve.duroṇe.
Citrabhānuṁ rodasī antar urvī svāhutam viśvataḥ
pratyañcam.1
(Cf. Ṛv VII. 12.1)
1305. Sa mahnā viśvā duritāni sāhvān agni ṣṭave dama ā
jātavedaḥ.
Sa no rakṣiṣad duritād avadyād asmān gṛṇata uta no
maghonah.2
(Cf. Ṛv VII. 12.2)
1306. Tvam varuṇa uta mitro agne tvām varddhanti matibhir
vasiṣṭhāḥ.
Tve vasu suṣaṇanāni santu yūyam pāta svastibhiḥ sadā
nah.3
(Cf. Ṛv VII. 12.3)

1303. By means of these Vedic verses, associated with the divinity of consecration one gets prosperity, reaches the world of lasting happiness and enjoys the reward of merit; he gets proper sustenance, and finally attains immortality.
1304. Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees and who shines with wondrous light between wide heaven and earth; when piously invoked. He appears to be coming to us from every quarter.
1305. May that adorable Lord, who by His greatness is the overcomer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace.
1306. O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings.

(१०)

(१-४) इन्द्रोऽस्य कान्यो वस्त कफि । इन्द्रो वेरता । गायत्री कन्वः ॥

महा॑ इन्द्रो॑ य॑ ओजसा॑ प॒र्जन्यो॑ वृ॒ष्टिमा॑ इव । स्तोमै॑वत्स॒स्य वा॑वृ॒धे ॥१॥
 क॒न्वा इन्द्र॑ यद॒कत॑ स्तोमै॑यज्ञस्य साध॒नम् । जामि॑ ब्रुवत आ॒युधा ॥२॥
 प्र॒जानृ॑तस्य पि॒प्रतः॑ प्र॒ यद्भर॑न्त॒ वह॑यः । वि॒प्रा श्र॑तस्य वा॒हता ॥३॥

(११)

(१-४) इन्द्रोऽस्य कान्यो वस्त कफि । इन्द्रो वेरता । गायत्री कन्वः ॥

प॒वमान॑स्य जि॒घ्रता॑ ह॒रेभ॑न्द्रा अ॒सृक्ष॑त । जी॒रा अ॑जिर॒शोचि॑षः ॥१॥
 प॒वमानो॑ र॒योत॑मः शु॒भ्रमि॑ः शु॒भ्रश॑स्तमः । ह॒रिभ॑न्द्रो म॒द्भ्र॑णः ॥२॥

Sūkta 10

1307. Mahāñ indro ya ojasā parjanyo vṛṣṭimāñ iva.
 Stomairvatsasya vāvṛdhe.
 (Cf. Ṛv VIII. 6.1; Yv. VII. 40; Av. XX. 138.1)

1308. Kaṇvā indram yad akrata stomair yajñasya sādhanan
 Jāmi bruvaṭ āyudhā.
 (Cf. Ṛv VIII. 6.3; Av. XX. 138.3)

1309. Prajām ṛtasya piprataḥ pra yad bharanta vahnayaḥ.
 Viprā ṛtasya vāhasā.
 (Cf. Ṛv VIII. 6.2; Av. XX. 138.2)

Khaṇḍa IX

Sūkta 11

1310. Pavamānasya jighnato hareś candrā asṛkṣata.
 Jīrā ajiraśociṣaḥ.
 (Cf. Ṛv IX. 66.25)

1311. Pavamāno rathītamah śubhrebhiḥ śubhraśastamah
 Hariścandro marudgaṇaḥ.
 (Cf. Ṛv IX. 66.26)

1307. The Lord resplendent is glorified by His dear ones through hymns. He is great in His might like a charged cloud rich in rain.
1308. When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon.
1309. The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order.
1310. Ever-flowing have been the gladsome swift-moving streams of the purified elixir, brilliant and radiating: may the elixir be the destroyer of darkness.
1311. The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beautiful splendours, green-tinted, invoked by the group of mortals —

पवमानं व्यश्नुहि रश्मिभिर्वाजसातमः । दधन्स्तोत्रे सुवीर्यम् ॥३॥

(११)

(१-३) वृषस्तोत्रे चर्जनं कल्पः । सोमो देवता । इत्येतां इन्द्रः ।

परीतो पिबता सुतो सोमो य उतमो हविः ।

दधन्वा यो नर्यो अप्स्वावन्तरा सुपाव सोममद्रिभिः ॥१॥

नूनं पुनातोविभिः परि स्रवादब्धः सुरभिन्तरः ।

सुते पित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

परि स्वानश्चक्षसे देवमादानः क्रतुरिन्दुर्विचक्षणः ॥३॥

1312. Pavamāna vyaśnuhi raśmibhir vājasātamah.
Dadhat stotre suvīryam.₃
(Cf. Rv IX. 66.27)

Sūkta 12

1313. Parīto śīncatā sutaṁ somo ya uttamaṁ haviḥ.
Dandhanvāṁ yo naryo apsvāntarā suśāva somam
adribhiḥ.₁
(Cf. S. 512; Rv IX. 107.1; Yv. XIX. 2)
1314. Nūnam punānovibhiḥ pari sravādabdhah
surabhintarah.
Sute citvāpsu madāmo andhasā śrīṇaṁto
gobhir uttaram.₂
(Cf. Rv IX. 107.2)
1315. Pari svāś cakṣase devamādanah kratur indur
vicakṣanah.
(Cf. Rv IX. 107.3)

1312. — may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper.
1313. Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.
1314. The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients.
1315. After effusion, the elixir flows so as to be such by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration.

(११)

(१-३) वृषस्यास्य माघावो वृषर्षिः । सोमस्यैवर्षन्मा वेष्टात् । वृषर्षी ऋषिः ॥

असावि सोमो अरुषो वृषा हरी राजेव दसो अभि गा अचिक्रदत् ।
 पुनानो वारमत्येष्यव्ययम् इयेनो न योनिं घृतवन्तमासदत् ॥१॥
 पर्जन्यः पिता महिषस्य पर्णिनो नामा पृथिव्या गिरिषु क्षपे दधे ।
 स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते अश्वरे ॥२॥
 कविर्वेधस्या पर्येषि माहिनमत्वा न मृष्टो अभि वाजमर्षति ।
 अपसेधन्दुरिता सोम नो मृद घृता वसानः परि यासि निर्णिजम् ॥३॥

Sūkta 13

1316. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat.
 Punāno vāramatyēṣyavyayaṁ śyeno na yonim ghr̥tavantam āsadat.₁
 (Cf. S. 562; Ṛv IX. 82.1)
1317. Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayam dadhe.
 Svasāra āpo abhi gā udāsarant sam grāvabhir vasate vīte adhware.₂
 (Cf. Ṛv IX. 82.3)
1318. Kavir vedhasyā paryeṣi māhinam atyo na mṛṣto abhi vājam arṣasi.
 Apasedhan duritā soma no mṛḍa ghr̥tā vasānaḥ pari yāsi nirṇijam.₃
 (Cf. Ṛv IX. 82.2)

1316. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification just as hawk (coming back to its nest for rest), it alights on the water-moistened seat.
1317. The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant).
1318. You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, o elixir, pass through the filtering device.

(१४)

(१-२) वसुन्वासाद्विस्तो इवेव कफि । सुतो देवता । इवती कन्दा ।

श्रायन्त इव सूर्य विश्वेदिन्द्रस्य भक्षत ।
 वसुनि जातो जनिमान्योजसा प्रति भागे न दीधिमः ॥११॥
 अलर्षिराति वसुदाक्षुप स्तुहि भद्रा इन्द्रस्य रतयः ।
 यो अत्स कामं विधतो न रोषति मनो दानाय वोदयन् ॥२॥

(१५)

(१-२) वसुन्वासाद्विस्तो इवेव कफि । सुतो देवता । इवती कन्दा ।

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
 मघवन्क्षि तव तम ऊतये वि द्विषो वि मृधो जहि ॥१॥

Khaṇḍa X

Sūkta 14

1319. Śrāyanta iva sūryam viśvedindrasya bhakṣata.
 Vasūni jāto janimānyojasā prati bhāgam na
 dīdhimah.₁
 (Cf. S. 267; Rv VIII. 99.3; Yv. XXXIII. 41; Av. XX.
 58.1)

1320. Alarṣirātim vasudām upa stuhi bhadrā indrasya
 rātayaḥ.
 Yo asya kāmam vidhato na roṣati mano dānāyā
 codayan.₂
 (Cf. Rv VIII. 99.4; Av. XX. 58.2)

Sūkta 15

1321. Yata indra bhayāmahe tato no abhayam kṛdhi.
 Maghavanchagdhi tava tan na ūtaye vi dviṣo vi mṛdho
 jahi.₁
 (Cf. S. 274; Rv VIII. 61.13; Av. XIX. 15.1)

1319. As the gathering solar rays proceed to the sun, so the vital principles turn back clouds to the Lord of resplendence and by their power divide all His loftiest glories among those who have been or will be born; may we meditate on our share.
1320. Praise him, the bestower of wealth, whose bounties are never to evil doers, gifts from the Lord of resplendence are always fortunate. He never fails in fulfilling the desires of His worshipper and He always unhesitatingly gives boons to one honest and righteous.
1321. O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous lord, be firm to give us your protection; drive our enemies who try to harm us.

त्व॑ हि रा॒धसस्प॑ते रा॒धसो महः॑ क्षय॑स्यासि वि॒धर्ता॑ ।
तै॒ त्वा वयं॑ मे॒घव॑न्निन्द्र गि॒र्वणः॑ सु॒तावे॑न्तो हवामहे ॥२॥

(१९)

(१-१) उपस्यत्य कर्षस्त्यो मघ्वाय शक्ति । सोमो देवता । माघवी कृत् ।

त्व॑ सोमा॑सि धार॑युर्मेन्द्र॒ ओजि॑ष्ठो अध्व॑रे । पव॑स्व म॒रुह्य॑द्रयिः ॥१॥
त्व॑ सु॒ता मदि॑न्तमो दध॑न्वान्मत्सरि॑न्तमः । इन्द्रुः॑ सत्रा॑जिदस्तुतः ॥२॥
त्व॑ सु॒ष्वाणा अ॒ग्निभिर॑भ्यर्षे क॑निक॒रद॑त् । शु॒मेन्त॑ शु॒ष्ममा भ॑र ॥३॥

1322. Tvañ hi rādhasaspate rādhaso mahah kṣayasyāsi vidhartā.

Tam Tvā vayam maghavann indra girvaṇaḥ sutāvanto havāmahe. 2

(Cf. Rv IX. 61.14)

Khaṇḍa XI

Sūkta 16

1323. Tvañ somāsi dhāryur mandra ojiṣṭho adhware.

Pavasva marṇhayadrayiḥ. 1

(Cf. Rv IX. 67.1)

1324. Tvañ suto mādintamo dadhanvān matsa rintamaḥ.

Induḥ satrājīd astītaḥ. 2

(Cf. Rv IX. 67.2)

1325. Tvañ suṣvāno adribbhir abhyarṣa kanikradat.

Dyumantañ śuṣmamā bhara. 1

(Cf. Rv IX. 67.3)

1322. O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotees.
1323. You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever.
1324. When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self.
1325. Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength

(१७)

(१-३) द्रवत्वात्पान्तो मधुर्मेभिः । सोमेन्द्रो देवताः । इन्द्रो ह्यन्वः ॥

पवस्व देववीतय इन्द्रो धारामिरोजसा । आ कलशं मधुमान्तोम नः सदः ॥१॥
 तव द्रप्ता उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवांसो अमृताय कं पपुः ॥२॥
 आ नः सुतास इन्द्रवः पुनानां धावता रयिम् । वृष्टिद्यावो रीत्यापः स्वविदः ॥३॥

(१८)

(१-३) द्रवत्वात्पान्तिरसामन्वीषकविश्वानाहूरी । देवाः सोमस्य देवताः । मधुर्मेभिः ॥

परि त्यं हयतं हरिं मधुं पुनन्ति वारेण ।
 यो देवान्विश्वा इत्परि मदेन सह गच्छति ॥१॥
 द्वियं पशुं त्वयिज्ञसं सखायो अद्रिसं हतम् ।
 प्रियमिन्द्रस्य काम्यं प्रज्ञापयन्त ऊर्मेयः ॥२॥

Sūkta 17

1326. Pavasva devavītaya indo dhārābhir ojasā.
 A kalaśam madhumānt soma naḥ sadah. 1
 (Cf. S. 571; Rv IX. 106.7)

1327. Tava drapsā udaprūta indram madāya vāvṛdhuḥ.
 Tvām devāso amṛtāya kam papuḥ. 2
 (Cf. Rv IX. 106.8)

1328. Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.
 Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ. 3
 (Cf. Rv IX. 106.9)

Sūkta 18

1329. Pari tyam haryataṁ harim babhrum punanti vāreṇa.
 Yo devān visvām itpari maden saha gacchati. 1
 (Cf. S. 552, 1681; Rv IX. 98.7)

1330. Dviryam pañca svayaśasam sakhyāyo adrisamhataṁ.
 Priyam indrasya kāmiam prasnāpayanta ūrmayaḥ. 2
 (Cf. Rv IX. 98.6)

1326. O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart).
1327. Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality.
1328. Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need.
1329. It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filter (attractive and nutritious); it goes to Nature's all bounties with exhilaration.
1330. The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister fingers give bath to the elixir plant.

इन्द्राय सोमं पातवे वृत्रघ्ने परि पिच्यसे ।
नरे च दक्षिणावते वीराय सदनांसदे ॥३॥

(१८)

(१-१) वृत्रघ्नास्वीवारयो विष्वा मन्त्रयः स्तवः । सोमो देवाय देवता । मन्त्रयश्चिन्त्यः ॥

पवस्व सोम महे दक्षायाधो ने नित्को वाजी धनान् ॥१॥
प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे पुञ्जाये ॥२॥
शिशुं जज्ञानं हरिं सृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥३॥

(२०)

(१-१) वृत्रघ्नास्वादिपुनोऽयदीयुर्नमि । सोमो देवाय देवता । वाजी धनः ॥

उपो शु जातमसुरं गोभिर्मङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

1331. Indrāya soma pātave vṛtraghne pari śicyase.
Nare ca dakṣiṇāvate vīrāya śadanāsade.³
(Cf. Rv IX. 98.7)

Sūkta 19

1332. Pavasva soma mahe dakṣāyāsvo na nitko vājī
dhanāya.¹
(Cf. S. 430; Rv IX. 109.10)

1333. Pra te sotāro rasam madāya punanti somam mahe
dyumnāya.²
(Cf. Rv IX. 109.11)

1334. Śiśum jajñānaṁ harim mrjanti pavitre somam
devebhya indum.³
(Cf. Rv IX. 109.12)

Sūkta 20

1335. Upo śu jātama pturam gobhir bhangam pariṣkṛtam.
(Indum devā ayāsiṣuḥ.¹
(Cf. S. 487; 762; Rv IX. 61.13)

1331. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage
1332. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.
1333. The priests, who press you, purify, in particular, your juice for exhilaration; they filter the elixir of life for the sake of your attaining intense brilliancy and glory.
1334. Just as a newly-born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.
1335. Sent forth by sacred waters Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.

तमिद्वन्तु नो गिरावत्सं सन्सिंशरीरिव । य इन्द्रस्य हृदंसनिः ॥२॥
अपो नः सोमं शं गवे धुसंस्व पिप्युसीमिषम् । वर्यं समुद्रमुकथ्य ॥३॥

(११)

(१-१) वृक्षस्यास्य धान्यजितोऽहं कश्चिः । यामीन्द्रो देवते । गायत्री छन्दः ॥

आ धा ये अग्निमिन्धते स्तृणन्ति बर्हिःशनुषक् । येषामिन्द्रो युवा सत्वा ॥१॥
बृहमिदिष्म एषां भूरि शक्ते पृथुः स्वरुः । येषामिन्द्रो युवा सत्वा ॥२॥
अयुर इषुषा धृतं सूर आजति सत्त्वनिः । येषामिन्द्रो युवा सत्वा ॥३॥

1336. Tamid varddhantu no giro vatsam samśiśvarir iva.
Ya indrasya hṛdaṁsaniḥ.₂
(Cf. Rv IX. 61.14)

1337. Arṣā naḥ soma śam gave dhukṣasva pipyuṣīmiṣam.
Vardhā samudram ukthya.₃
(Cf. Rv IX. 61.15)

Sūkta 21

Khaṇḍa XII

1338. Ā ghā ye agnim indhate stṛṇanti barhīr ānuṣak.
Yeśām indro yuvā sakhā.₁
(Cf. S. 133; Rv VIII. 45.1; Yv. VII. 32)

1339. Brhann id idhma eśām bhūri śastram pṛthuh svarūḥ.
Yeśām indro yuvā sakhā.₂
(Cf. Rv VIII. 45.2; Yv. 24)

1340. Ayuddha id yudhā vṛtaṁ sūra ājati satvabhiḥ.
Yeśām indro yuvā sakhā.₃
(Cf. Rv VIII. 45.3)

1336. May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf.
1337. O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation.
1338. The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord.
1339. Ample is their fuel to burn, many their hymns to be sung and wide their splinters; in case their close friend is the ever young resplendent Lord.
1340. Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever young resplendent Lord.

(११)

(१-४) वृक्षस्यास्य घृण्यो गोवम कवि । इन्द्रो वेत्ता । अग्निश्च उग्रः ॥

य॑ एक॑ इ॒दि॒द॒यते॑ वसु॑ म॒र्त्ताय॑ दा॒शुषे॑ । ई॒शानो॑ अ॒प्रति॑ष्कुत॑ इन्द्रो॑ अ॒ङ्ग ॥१॥

य॒श्चि॒द्धि॑ त्वा बहु॒भ्य आ॑ सु॒तावा॑ च॒ आवि॑वासति ।

उ॒ग्रं तत्प॑त्यते॑ श॒व इन्द्रो॑ अ॒ङ्ग ॥२॥

कदा॑ म॒र्त्तम॑राध॒सं पदा॑ क्षुम्प॒मिव॑ स्फुरत् । कदा॑ नः॑ शु॒श्र॒वद्विरे॑ इन्द्रो॑ अ॒ङ्ग ॥३॥

(१२)

(१-३) वृक्षस्यास्य वैचाग्नियो बहुभ्यन्ता कवि । इन्द्रो वेत्ता । अग्निश्च उग्रः ॥

गा॒यन्ति॑ त्वा गा॒य॒त्रिणो॑र्व॒न्त्यक॑र्म॒र्किणः॑ ।

न॒द्भा॒णस्त्वा॑ श॒तक्र॑त॑ उ॒द्द॒श॒मिव॑ ये॒मिरे॑ ॥१॥

य॒त्सानो॑ सा॒न्वा॒रु॒हो मूर्ध॑स्पष्ट॑ क॒त्वेम् ।

तदिन्द्रो॑ अ॒यं चे॑तति॑ यू॒थेन॑ वृ॒ष्णिरे॑जति ॥२॥

Sūkta 22

1341. Ya eka id vidayate vasu marttāya dāśuṣe.

Īśāno apratiṣkuta indro. aṅga. 1

(Cf. S. 389; Rv I. 84.7; Av. XX. 63.4)

1342. Yaściddhi tvā bahubhya ā sutāvāṁ āvivāsati.

Ugram tatpatyate śava indro aṅga. 2

(Cf. Rv I. 84.9; Av. XX. 63.6)

1343. Kadā marttam arādhhasam padā kṣumpam iva sphurat.

Kadā naḥ śuśravad gira indro aṅga. 1

(Cf. Rv I. 84.8; Av. XX. 63.5)

Sūkta 23

1344. Gāyanti tvā gāyatrīṇorcantyarkamrkīṇaḥ.

Brahmāṇastvā śatakrata udvāṁśamiva yemire. 1

(Cf. S. 342; Rv I. 10.1)

1345. Yat sānoḥ sānvārūho bhūryaspaṣṭa karttvam.

Tad indro artham cetati yūthena vṛsnir ejati. 2

(Cf. Rv I. 10.2)

1341. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love!
1342. He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength, O Love!
1343. Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love!
1344. O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Ṛk with prayers, the priests of the Yajuh with their pross and thereby elevate the honour of their family and descendants.
1345. When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success.

सु॒क्ष्मो हि के॒शिनो ह॑री घृ॒षणा कक्ष॑प्रो ।

अ॒पो न इन्द्र सोम॑पा गिरा॒मुप॑श्रुति खर ॥३॥

। इति पञ्चमः अक्षरपाठः ।

अथ ऋक् अष्टमः

(१)

(1-4) सु॒क्ष्मोऽप॒स्वत्प॒त्रा॒स्य कक्षो वे॒द्यति॑र्षिर्के॒ति । अ॒ग्निरे॒ताव । गायत्री अष्टमः ।

सु॒षमि॒द्धो न आ॑ वाह दे॒वाँ अ॒ग्ने हवि॑ष्मते । हो॒तः पा॒वक॑ यक्षि च ॥१॥

मधु॑मन्तं तनू॒नपा॒पज्ञं दे॒वेषु॑ ना॒ कवे॑ । अ॒द्या कृ॒णु॒भूत॑ये ॥२॥

नरा॑शंस॒मिह॑ प्रि॒यम॑स्मिन्त्य॒ज्ञा उप॑ ह॒व्ये । मधु॑जिह्वा हवि॑ष्मते ॥३॥

1346. Yunkṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.

Athā na indra somapā girām upaśrutim cara.3

(Cf. Rv I. 10.3)

Here ends Prapāthaka V: Ardha II

Here also ends Prapāthaka V

Here also ends Adhyāya X

END

Adhyāya XI

Prapāthaka VI: Ardha I

Khaṇḍa I

Sūkta 1

1347. Suṣamiddho na ā vaha devāṁ agne haviṣmate.

Hotaḥ pāvaka yakṣi ca.1

(Cf. Rv I. 13.1)

1348. Madhumantam tanūnapād yajñam deveṣu naḥ kave.

Adyā kṛṇuhyūtaye.2

(Cf. Rv I. 13.2)

1349. Narāsaṁsam iha priyam asmīn yajña upa hvaye.

Madhjiham haviṣkṛtam.3

(Cf. Rv I. 13.3)

1346. O resplendent God and acceptor of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world.

END

Adhyāya XI

1347. O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature's and may we perform the fire-ceremony to receive these bounties.
1348. O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual.
1349. I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of Nature's gifts.

अग्ने सुखतमे रथे दवाँ ईदितं जा वह । असि होता मनुहितः ॥१॥

(२)

(१-२) दवास्यास्य वैधावन्नो वदितं कति । विधानंनौ देवते । यावन्ती छन्दः ।

यदयं सूर उदितेनागा मित्रो अर्यमा । सुवाति सविता भगः ॥१॥

सुप्रावीरस्तु स क्षयः प्र नु यामन्तुसुदानवः । ये नो अहोतिपिप्रति ॥२॥

उत स्वराजो अदितिरदब्यस्य व्रतस्य ये । महो राजान ईशते ॥३॥

(३)

(१-३) दवास्यास्य काव्यः प्रगाथ कति । इन्द्रो देवता । इहती छन्दः ।

उ त्वा मन्दन्तु सोमाः कृणुष्व रधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥

पदा पणिनारधसो नि बधस्व महाँ असि । न हि त्वा कश्च न प्रति ॥२॥

1350. Agne sukhata me rathe devām iḍita ā vaha.

Asi hotā manur hitaḥ. 4

(Cf. Rv I. 13.4)

Sūkta 2

1351. Yad adya sūra udite' nāgā mitro aryamā.

Suvāti savitā bhagaḥ. 1

(Cf. Rv VII. 66. 4; Yv. XXXIII. 20)

1352. Suprāvīr astu sa kṣayaḥ pra nu yāmant sudānavah.

Ye no amho'tipiprati. 2

(Cf. Rv VII. 66.5)

1353. Uta svarājo aditir adabahasya vratasya ye.

Maho rājāna īśate. 3

(Cf. Rv VII. 66.6)

Sūkta 3

1354. U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ.

Ava brahmadviṣo jahi. 1

(Cf. S. 194; Rv VIII. 64. 1; Av. XX. 93.1)

1355. Padā paṇin arādhaso ni bādhasva mahām asi.

Na hi tvā kaśca na prati. 3

(Cf. Rv VIII. 64.2; Av. XX. 93.2)

1350. O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men.
1351. May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for.
1352. May our homes be well protected. May you, O liberal Ones, on your way, bear us safe over distress and sins.
1353. And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate.
1354. May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels.
1355. May you crush with your foot the niggard churls who offer no homage. you are powerful; there is none so powerful as you are.

त्वमी॑शि॒षे सु॒ताना॑मिन्द्र॒ त्वमसु॑तानाम् । त्व॑ राजा॒ जनाना॑म् ॥३॥

(४)

(1-3) त्वमस्यास्य साम्यः पठारः अभिः । एवो देवता । विदुः उच्यते ।

आ जा॒गृचि॑र्वि॒प्रं श्र॑तं म॒तीना॑ः सोमः पु॒नानो॑ अस॒दश्च॑मू॒षु ।
स॑प॒न्ति य॑ मि॒थुना॑सो नि॒कामा॑ अध्व॒र्यवो॑ रथि॒रासः॑ सु॒हस्ताः॑ ॥१॥
स पु॒नान॑ उप॒ सूरे॑ द॒धानं॑ ओ॒भे अप्रा॑ रोद॒सी वी॑ प आ॒वः ।
प्रि॒या चि॒यस्य॑ प्रि॒यसा॑स उ॒त्तो स॑तो ध॒नं का॑रि॒णे न प्र॑ य॒ः सत् ॥२॥
स व॑र्दिता व॒र्धनः॑ पू॒यमानः॑ सोमो मी॒ध्वाः॑ अभि॒ नो ज्योति॑षावीत् ।
यत्र॑ नः पू॒र्वे पि॒तरः॑ पद॒ज्ञाः स्व॑र्वि॒दो अभि॑ गा अ॒द्रिमि॑ष्यन् ॥३॥

1356. Tvam Íśāṣe sutānām indra tvam āsutānām.

Tvañ rājā janānām.¹

(Cf. Rv VIII. 64.3; Av. XX. 93.3)

Khaṇḍa 2

Sūkta 4

1357. Ā jāgrvir vipra ṛtam matīnām somaḥ punāno asadac
camūṣu

Sapanti yam mithunāso nikāmā adhvaryavo rathirāsaḥ
suhastāh.¹

(Cf. Rv IX. 97.37)

1358. Sa punāna upa sūre dadhāna obhe aprā rodasī vī ṣa
āvaḥ.

Priyā cid yasya priyasāsā ūtī sato dhana kārīṇe na pra
yaṅsat.²

(Cf. Rv IX. 97.38)

1359. Sa vardhitā vardhanaḥ pūyamānaḥ somo mīdhvām
abhi no jyotiṣāvīt.

Yatra naḥ pūrve pitarāḥ padajñāḥ svarvido abhi gā
adrim iṣṇan.³

(Cf. Rv IX. 97.39)

1356. You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation.
1357. The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to teach by their hands this elixir.
1358. The purified brightenend elixir goes to the resplendent self, as the year approaches the Sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer.
1359. May the divine elixir, the augments and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it, our forefathers, tracing the footmarks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks.

(५)

(१-२) इषुषस्वात्य काण्यः कणाय कणिः । इन्द्रो देवता । इन्द्रो इन्द्रः ॥

मा चिद॑न्य॒द्वि श॑ंस॒त स॒खायौ॑ मा रिष॑ण्य॒त ।
 इन्द्र॑मि॒त्स्तोता॑ वृष॑ण॒ः स॒चा सु॒ते सु॒हृ॒क॒था च॑ श॑ंस॒त ॥१॥
 अव॑क्रक्षि॒णं वृष॑भं यथा॑ जु॒वं गो॑ न च॑र॒णौस॑हम् ।
 वि॒द्वेष॑ण॒ः स॒वने॑न॒सुभ॑य॒ह्वं न॑दि॒ष्ठम॑यावि॒नम् ॥२॥

(५)

(१-२) इषुषस्वात्य काण्यो मेधातिथिर्कणिः । इन्द्रो देवता । इन्द्रो इन्द्रः ॥

उ॒दु त्वे॑ मधु॒मत्त॑मा गिरः॑ स्तो॒मास॑ ई॒रते॑ ।
 स॒त्राजि॑तो धन॒सा अक्षि॑तो॒तयो॑ वाज॒यन्तो॑ र॒था इव॑ ॥१॥
 क॒ण्वो इव॑ भृ॒गवः॑ सू॒र्यो इव॑ वि॒श्वमि॑क्षी॒तमा॑स॒त ।
 इन्द्र॑ः स्तो॒मैभिर्म॑ह॒यन्त॑ आ॒यवः॑ प्रि॒यमे॑धा॒सो अ॒स्वर॑न् ॥२॥

Sūkta 5

1360. Mā cidanyadvī śaṁsata sakhāyo mā riṣanyata.
 Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca
 śaṁsata.₁
 (Cf. S. 242; Ṛv VIII. 1.1; Av. XX. 85.1)

1361. Avakrakṣiṇam vṛṣabham yathā juvam gām na
 carṣaṇisaham.
 Vidveṣaṇaṁ samvananam ubhayankaram
 mamhiṣṭham ubhayāvinam.₂
 (Cf. Ṛv VIII. 1.2; Av. XX. 85.2)

Sūkta 6

1362. Udu tye madhumattamā girāḥ stomaśa īrate.
 Satrājito dhanasā akṣitotayo vājayanto rathā iva.₁
 (Cf. S. 251; Ṛv VIII. 3.15; Av. XX. 10.1; 59.1)
1363. Kaṇvā iva bhr̥gavaḥ sūryā iva viśvam id dhītam āsata.
 Indram stomebhir mahayanta āyavaḥ priyamedhāso
 asvaran.₂
 (Cf. Ṛv VIII. 3.16; Av. XX. 10.2; 59.2)

1360. O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realisation, go on repeatedly uttering hymns in His honour.
- 1361 He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both, a foe or a friend; he is bounteous, and a distributor of both material and spiritual prosperity.
1362. These our exceedingly sweet songs, the hymns of praises, ascend to you like over-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.
1363. As like the Sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord.

(४)

(१-४) वृषस्यास्य वीक्षन्ती रात्रौ नोऽप्यग्नयश्चक्षुः कपी । इन्द्रो देवता । पदपरिहृत्यन्तः ।

प॒र्यु॑ शु॒ प्र ध॑न्व॒ वा॒ज॒सा॒तये॑ परि॒ वृ॒त्रा॒णि॒ स॒क्ष॒णिः॑ ।

द्वि॒प॒स्तर॑ध्या॒ ऋ॒णया॑ न॒ ई॒रसे॑ ॥१॥

अ॒जी॒ज॒नो॑ हि॒ प॒व॒मा॒न सूर्य॑ वि॒धारे॑ श॒क्म॒ना॒ पयः॑ ।

गो॒जी॒रया॑ र॒ह॒मा॒णः पु॒र॒न्ध्या ॥२॥

अ॒नु॒ हि॒ त्वा॒ सु॒त॒स॒ सोम॑ म॒दाम॑सि ॥३॥

(८)

(१-४) वृषस्यास्यैश्वर्यो दिव्या अग्नयः कल्पः । सोममिषपूषभगेन्द्रविभेदः । देवताः । अन्तर्यामिन्तः ।

परि॒ प्र ध॑न्व ॥१॥

ए॒वामृ॑ताय॒ माहे॑ क्ष॒याय॑ स॒ शु॒क्रो अ॒र्ष दि॒व्यः पी॒यूषः॑ ॥२॥

Sūkta 7

1364. Paryū śu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ.

Dviṣastaradhyā ṛṇayā na īrase.

(Cf. S. 428; Rv IX. 110.1; Av. V. 6.4)

1365. Ajījano hi pavamāna sūryam vidhāre śakmanā payah.

Gojīrayā raṁhamāṇaḥ purandhyā.

(Cf. Rv IX. 110.3; Yv. XXII. 18)

1366. Anu hi tvā sutam soma madām aśi [mahe samaryarājye.

Vājāṁ abhi pavamāna pra gāhase.]

(Cf. S. 432; Rv IX. 110.2)

Sūkta 8

1367. Pari pra dhanva [indrāya soma svādur mītrāya pūṣṇe bhagāya.]

(Cf. S. 427; Rv IX. 109.1)

1368. Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ piyūṣaḥ.

(Cf. Rv IX. 109.3)

1364. O elixir divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.
1365. O flowing elixir, by your might, you have generated the Sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us.
1366. Only fragmentary: अनु हि त्वा सुतं सोमं मदमसि ॥ Rv. IX. 110.2. [In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men.]
1367. Only fragmentary: परि अघन्व - Rv. IX 109.1. [O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.]
1368. O pure, divine, and celestial elixir, flow for immortality and supreme abode.

इन्द्रस्ते सोम सुतस्य पेयात्क्रत्व दक्षाय विश्वे च देवाः ॥३॥

(१)

(१-१) मृषम्यात्प्राद्विरतो विष्णवन्मृष ऋषिः । सुतेन्द्रतेमा देवताः । वागीन्द्रः ॥

सूर्यस्त्वेव रश्मयो द्रावयित्तवो मत्सरासः प्रसुतः साकमौरते ।
तन्तुं तत् परि सर्गास आशवो नेन्द्रादिते पवते धाम किं चन ॥१॥
उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।
पवमानः सन्तनिः सुन्वतामिव मधुमान्द्रप्सः परि वारमषति ॥२॥
उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुष यन्ति निष्कृतम् ।
अत्यक्रमीदजुनं वारमव्ययमत्कं न नित्कं परि सोमो अच्यत ॥३॥

1369. Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ. (3)
(Cf. Rv IX. 109.2)

Khaṇḍa III

Sūkta 9

1370. Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ
prasutaḥ sākam irate.
Tantum tatam pari sargāsa āśavo nendrād ṛte pavate
dhāma ki cana. 1
(Cf. Rv IX. 69.6)

1371. Upo matiḥ pṛcyate sicyate madhu mandrājanī codate
antarāsani.
Pavamānaḥ santaniḥ sunvatāmiva madhumān drapsaḥ
pari vāram arṣati. 2
(Cf. Rv IX. 69.2)

1372. Ukṣā mimeti prati yanti dhenavo devasya devīr upa
yan i niṣkṛtam.
Atyakramīd arjunam vāram avyayam atkam na niktam
pari somo avyata. 3
(Cf. Rv IX. 69.3)

1369. O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength.
1370. The rushing exhilarating divine elixirs when let loose are filtered together round through the extended cloth like the Sun's rays; they flow to no other spot except where the resplendent Self is.
1371. The resplendent Lord is invoked through songs of praises. The elixir is so sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants.
1372. The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passed through the sieve of white sheepskin. Thereon it clothes it self, as it were, in new shining armour (i.e. the water is mixed with it).

(१-३) नृषम्याभ्य नैवागन्तो बलिष्ठ क्रतिः । नहिरेषता । पिपट् इन्द्रः ॥

अग्निं नरो दीधितिभिररण्याहस्तच्युतं जनयत प्रशस्तम् ।

दूरेदृशं गृहपतिमथव्युम् ॥१॥

नमग्निमस्ते वसवो नृष्वन्तुप्रतिवक्षमवसे कुतश्चित् ।

दक्षाच्या यो दम आस नित्यः ॥२॥

प्रेद्धो अग्ने दीदिहि पुरो नोजसया सूर्या यविष्ठ ।

त्वाꣳ शश्वन्त उप यन्ति वाजाः ॥३॥

(११)

(१-३) नृषम्याभ्य सारंगायकः काश्वेवः सर्वोऽङ्गो वा क्रतिः । जात्या देवता । वासवी इन्द्रः ॥

आयं गोः पृश्निश्चक्रीदसदन्मातरं पुरः । पितरं च प्रयन्त्वैः ॥१॥

Sūkta 10

1373. Agnim naro dīdhitibhir aranyor hastacyutam janayata praśastam.

Dūredr̥ṣam gr̥hapatim athavyum. 1

(Cf. S. 72; R̥v VII. 1.1)

1374. Tamagnimaste vasavo nyr̥ṇvant supratīcākṣam avase kutaścit.

Dakṣāy̐yo yo dama āsa nityaḥ. 2

(Cf. R̥v VII. 1.2)

1375. Preddho agne dīdihi puro no' jasrayā sūrmyā yaviṣṭha.

Tvāṁ śaśvanta upa yanti vājāḥ. 3

(Cf. R̥v VII. 1.3; Yv. XVII. 76)

Sūkta 11

1376. Ā, yam gauḥ pr̥śnir akramīd asadan mātaram puraḥ.

Pitaram ca prayant svaḥ. 1

(Cf. S. 630; R̥v X. 189.1; Yv. III. 6; Av. VI. 36.1; 20.48.4)

1373. As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation.
1374. Like the husehold fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart.
1375. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire.
1376. This all-moving earth rotates and revolves in space. She rotates with her mother (waters) on her orbit on her front, and side by side, who revolves round her father, the Sun.

अन्तर्भरति रोचनास्य प्राणादपानतो । व्यस्यन्महिषो दिवम् ॥२॥
त्रिंशद्दाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरहं युभिः ॥३॥

॥ इति षष्ठस्य प्रथमोऽर्चः ॥

अथ षष्ठस्य द्वितीयोऽर्चः

(१)

(१-५) उपप्रयन्तो (१-३) वयसादिभ्यस्य गृह्यान्तो गोतमा, (५) यजुर्ध्याय वैश्वकर्म्मो
वसिष्ठ इत्येव । यद्विद्वेत्ता । गायत्री इत्युक्ते ॥

उपप्रयन्तो अथर्व मन्त्रं बोचेमाम्रये । आरे अस्मै च ऋष्वते ॥१॥
येऽस्मीहितीषु पूज्यः संजग्मानासु कृष्टिषु । अरक्षदाशुषे गत्यम् ॥२॥

1377. Antaś carati rocanāsyā prāṇād apānati

Vyakhyanmahīṣo divam.₂

(Cf. S. 631; Rv X. 189.2; Yv. III. 7; Av. VI. 31.2;
XX. 48.5)

1378. Trīṁśad dhāma vi rājati vākpataṅgāya dhīyate.

Prati vastoraha dyubhiḥ.₃

(Cf. S. 632; Rv X. 189.3; Yv. III. 8; Av. VI. 31.3;
XX. 48.6)

Here ends Prapāthaka VI — Ardha I

Here also ends Adhyāya XI

Adhyāya XII

Prapāthak VI: Ardha II

Khaṇḍa I

Sūkta 1

1379. Upaprayanto adhvaram mantram vocemāgnaye.

Āre asme ca śṛṇvate.₁

(Cf. Rv I. 74.1; Yv. III. 11)

1380. Yaḥ snihitiṣu pūrvyaḥ saṅjagmānāsu kṛṣṭiṣu.

Arakṣad dāśuṣe gayam.₂

(Cf. Rv I. 74.2)

1377. Its (i.e. of the Sun) lustre moves within the creation like exhalation (out-breath) and inhalation (in-breath) of the body vital complex (upper and lower). The same mighty Sun enlightens the firmament.
1378. Praises are showered upon this divine bird — the Sun. He rules supreme through thirty stations (*dhāma*) of day and night.

END

Adhyāya XII

1379. While proceeding to the place of sacred worship, let us sing hymns to the glory of fire-divine, who hears us even afar.
1380. The ancient foremost adorable Lord always crushes rushes men who would be injuring us, and preserves the wealth of those who are his worshippers.

स नो वेदो अमात्यमग्नीं रक्षतु शन्तमः । उतास्मान्पात्व॑ हस्तः ॥३॥
उत ब्रुवन्तु जन्तव उदमि॑वृत्रहाजनि । धनञ्जयो रणैरणे ॥४॥

(२)

(१-२) वृत्रहस्तस्य शान्तमग्नीं यच्छास्य मग्निः । धर्मिणोऽथ देवताः । पात्रादीं कृत्वा ॥

अग्ने पु॒ह॒स्वा हि ये तवा॑श्वासो देव सा॒धवः । अ॒रं वह॑न्त्याश॒वः ॥१॥
अ॒च्छा नो या॑ह्या वह॒भि प्रया॑ंसि वी॒तये । आ दे॒वान्तो॑मपी॒तये ॥२॥
उ॒दमे भारत॑ द्यु॒मद॑ज॒ज्ञेण॑ द॒विद्यु॑त्त । शो॒चा वि भ्रा॑ह्म॒जर ॥३॥

1381. Sa no vedo amātyam agnī rakṣatu śantamah.
Utāsmān pātvaṁhasaḥ.³
(Cf. Rv VII. 15.3)

1382. Uta bravantu jantava ud agnir vṛtrahā jani.
Dhanañjayo raṇeraṇe.⁴
(Cf. Rv I. 74.3)

Khaṇḍa II

Sūkta 2

1383. Agne yunkṣvā hi ye tavāśvāso deva sādhaveḥ.
Aram vahantyāśavaḥ.¹
(S. 25; Rv VI. 16.43; Yv. XIII. 36)

1384. Acchā no yahyā vahābhi prayāṁsi vītaye.
Ā devānt somapītaye.²
(Cf. Rv VI. 16.44)

1385. Udagne bhārata dyumad ajasreṇa davydyutat.
Śocā vi bhāhyajara.³
(Cf. Rv VI. 16.45)

1381. May He, the embodiment of happiness, guard our wealth that lasts and that we possess, and may He deliver us from inequity.
1382. Let men praise the fire-divine, as soon as generated (by attrition), — the dispeller of ignorance and winner of wealth in every struggle of life.
1383. Harness, O divine Self Supreme; your well-trained vital forces, who bear you quickly to our benevolent desired ends.
1384. Come, O Lord, towards us and bring along with you the divine forces and energy for participation and enjoyment.
1385. Blaze up, O Lord, bearer of cosmic changes. May you shine with undecaying lustre.

(१-१) युधस्तास्य वरुणी वचापिर्हृदि । सोमो वेपता । भृगुर्गवः ॥

अ सुन्वानायान्धसो मर्तो न वष्ट तद्वचः ।

अप श्वानमराधसः हता मखं न भृगवः ॥१॥

आ जामिरत्के अव्यत भुजे न पुत्र औष्योः ।

सरजारी न योषणां वरो न योनिमासदेम् ॥२॥

स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।

हरिः पवित्रे अव्यत वैवा न योनिमासदेम् ॥३॥

(४)

(१-२) यधस्तास्य वचना सोमपिर्हृदि । हतो वेपता । भृगुर्गवः ॥

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि । युधेदापित्वगिच्छसे ॥१॥

न की रेवन्तः सख्याय विन्दसे पीयन्ति ते सुराश्वः ।

यदा कृणोषि नदनुः समूहस्यादित्वितेव ह्यसे ॥२॥

Sukta 3

1386. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.
Apa śvānam arādhasaṁ hatā makham na bhṛgavaḥ. 1
(Cf. S. 553; 774; Rv IX. 101.13)

1387. Ā jāmir atke avyata bhuje na putra oṇyoḥ.
Saraj jāro na yoṣaṇām varo na yonimāsadam. 2
(Cf. Rv IX. 101.14)

1388. Sa viro dakṣasādhano vi yastastambha rodasī.
Harīḥ pavitre avyatā na yonim āsadam. 3
(Cf. Rv IX. 101.15)

1389. Abhrātṛvyo anā tvamanāpir indra januṣā sanādasi.
Yudhedāpitvam icchase. 1
(Cf. S. 399; Rv VIII. 21.13; Av. XX. 114.1)

1390. Na ki revantam sakhyāya vindase pīyanti te surāśvaḥ.
Yadā kṛṇoṣi nadanuṁ samūhasyādīt piteva hūyase. 2
(Cf. Rv VIII. 21.14; Av. XX. 114.2)

1386. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant (or shining) ones drive off this villain as you have been doing on the past occasions of public sacrifices.
1387. Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved: like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher).
1388. The golden hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house.
1389. O resplendent Lord, since eternity, you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life.
1390. Surely you do not acknowledge firendship of the wealthy man. Those who are puffed up with wind offend you. When invoked as a protector, you promote sacred worship and expel niggardness.

(५)

(१-१) वृषत्वात् ब्रह्मो मेजातिविर्जितः । इन्द्रो वेपता । वृहती ब्रह्मः ॥

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।

नक्षयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥१॥

आ त्वा रथे हिरण्यये हरी मयूरदोष्या ।

क्षितिपृष्ठा वहनो मध्वो अन्धसो विवक्षणास्य पीतये ॥२॥

पिबा त्वांस्य गिर्वणः सुतस्य पूर्वपा इव ।

परिष्कृतस्य रसिन इयमासुतिभ्वास्मदाय पत्यते ॥३॥

(५)

(१-१) द्रव्यत्वात् ब्रह्मो मेजातिविर्जितः । सप्तसोमो इन्द्रो । कक्षुनिष् ब्रह्मः ॥

आ सोता परि पिबताश्च न स्तोममसुरं रजस्तुरम् ।

वनप्रक्षमुदपुतम् ॥१॥

Sūkta 5

1391. Ā Tvā sahasramā śatam yuktā rathe hiraṇyaye.
Brahmayujo haraya indra keśino vahantu
somapītaye.₁
(Cf. S. 245; Rv VIII. 1.24)

1392. Ā tvā rathe hiraṇyaye harī mayūraśeṣyā.
Śitiprṣṭhā vahaatām madhvo andhaso vivakṣaṇasya
pītaye.₂
(Cf. Rv VIII. 1.25)

1393. Pibā tvā'sya girvaṇaḥ sutasya pūrvapā ivā.
Parīṣkṛtasya rasina iyaṁ āsutiś cārur madāya
patyate.₃
(Cf. Rv VIII. 1.26)

Sūkta 6

1394. Ā sotā pari śiñcatāśvam na stomam apturam
rajasturam.
Vanaprakṣam udaprutam.₁
(Cf. S. 580; Rv IX. 108.7)

1391. O resplendent Lord, a thousand and a hundred
steed-like forces are harnessed to your golden chariot,
— to the rolling universe. So, may the long ranged
bounties, yoked by devotion, bring the Lord to accept
the draught of our loving devotion.
1392. On your chariot, wrought of gold and yoked with two
horses, peacock-tailed, white-backed, may you
come, O resplendent Lord, to accept the elixir of
devotional love.
1393. O lover of chants, may you drink this consecrated and
juicy libation of devotional love like the first drinker.
This excellent effusion of affection and love is meant
to gladden you.
1394. O priests, pour forth and sprinkle the beverage all
around, swift in action like a horse, the adorable,
dispenser of rain, and active and speedy as light,
squeeze out the juice of the plant, mix it with water
and further strengthen it (with milk and curds).

सहस्रभारं वृषभं पेयोदुहं प्रियं देवाय जन्मने ।
ऋतेन यं ऋतजातो विवावृधे राजा देव ऋतं वृधत् ॥२॥

(*)

(१-३) वृषस्यास्य सहस्रभारो यथाय कश्चिः । अग्निदेवता । विरीक्षितव्या राहुमदी पावनी छन्दाः ।

अग्निवृत्राणि जङ्घनद्रविणस्युर्विपन्यया । समिदः शुक्रं आहृतः ॥१॥
गर्भे मातुः पितुःपिता विदियुतानो अक्षरे । सीदभृतस्य यौनिमा ॥२॥
ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अग्ने यदीदयादिवि ॥३॥

1395. Sahasradhāram vṛṣabham payoduham priyam devāye janmane.
Rtena ye ṛtajāto vivāvṛdhe rājā deva ṛtam bṛhat. 2
(Cf. Rv IX. 109.8)

Khaṇḍa III

Sūkta 7

1396. Agnir vṛtrāṇi janghanad draviṇasyur vipanyayā.
Samiddhah śukra āhutāḥ. 1
(Cf. Rv VI. 16: 34; Yv. XXXIII. 9)
1397. Garbhe mātuh pituṣpitā vididyutāno akṣare.
Sīdann ṛtasya yonimā. 2
(Cf. Rv VI. 16.35).
1398. Brahma prajāvada bhara jātavedo vicarṣaṇe.
Agne yad dīdayad divi. 3
(Cf. Rv VI. 16.36)

1395. It filters out in thousand streams; it is the showerer of benefits, augments of rain water, and dear to the divine elements. It swells in waters. It is a kine, a divine, true and vast.
1396. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.
1397. He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law.
1398. O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine (from here) to heaven.

(८)

(१-१) पुण्यमान् पूयमानो देवो देवेभिः । ह्य देवताः । विष्णुः पुनः ॥

अस्य प्रेषा ह॑मना पू॒यमानो दे॒वो दे॒वेभिः सम॑पृ॒क्त र॑सम् ।

सु॒तः प॒वित्रे प॑र्य॒ति रे॒भन्मि॑तेव स॒द्य पशु॑म॒न्ति हो॒ता ॥१॥

भद्रा॑वस्त्रा॒ सम॑न्याऽऽ॒३ व॒सानो म॑हान्कवि॒र्निव॑च॒नानि॑ श॒५ सन् ।

आ व॑च्यस्व च॒न्द्रोः पू॒यमानो वि॒चक्ष॑णो जा॒गृवि॑दे॒ववी॒ती ॥२॥

समु॑ प्रि॒यो मृ॒ज्यते स॑नो अ॒व्ये य॑श॒स्तरो य॑श॒सां क्षे॒तो अ॒न्ये ।

अ॒भि स्वे॑र ध॒न्वा पू॒यमानो यू॒य पा॑त स्व॒स्तिभिः स॑दा नः ॥३॥

Sūkta 8

1399. Asya preṣā hemanā pūyamāno devo devebhiḥ
samapṛkta rasam.Sutaḥ pavitram paryeti rebhan miteva sadma
paśumanti hotā. 1

(Cf. S. 526; Rv IX. 97.1)

1400. Bhadrā vastrā samanyā'' vasāno mahān kavir
nivacanāni śaṅsan. 1Ā vacyasva camvoḥ pūyamāno vicakṣaṇo jāgṛvir
devavītau. 2

(Cf. Rv IX. 97.2)

1401. Samu priyo mrjyate sāno avye yaśastaro yaśasām
kṣaito asme.Abhi svara dhanvā pūvamāno yūyam pāta svastibhiḥ
sadā naḥ. 1

(Cf. Rv IX. 97.3)

1399. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts, other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care.
1400. O grant wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine sacrifice.
1401. (The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings.

(५)

(१-१) एषस्तास्याद्विरुत्तमिन्भीर्भेभिः । इन्द्रो देवता । ययुर्गुणः ।

एतो॑ न्विन्द्र॑ः स्तवाम॑ शुद्ध॑ः शुद्धेन॑ सा॒न्ना ।

शुद्धै॑र्यैवा॑वृ॒ध्वाः स॑ शुद्धैरा॑शीर्वा॒न्मम॑चु ॥१॥

इन्द्र॑ शुद्धो॑ न आ ग॑हि शुद्धः शुद्धा॑भिरु॒त्तिभिः॑ ।

शुद्धो॑ रयि॑ नि धा॒स्य शुद्धो॑ मम॑द्धि सोम्य ॥२॥

इन्द्र॑ शुद्धो॑ हि नो॑ रयि॑ः शुद्धो॑ रत्नानि॑ दा॒शुषे॑ ।

शुद्धो॑ वृ॒त्राणि॑ जिघ्न॑से शुद्धो॑ वा॒जः स॑िपास॑सि ॥३॥

(१०)

(१-१) एषस्तास्याद्वेयः तुल्यतरः प्रपिः । ययिर्देवता । ययवी गुणः ।

अग्ने॑ स्तोमं॑ मना॒माहे॑ सिद्ध्रम॑द्य दि॒विस्पृ॑शः । दे॒वस्य॑ द्रवि॒णस्य॑वः ॥१॥

Sūkta 9

1402. Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmna.
Śuddhairukthairvāvṛdhvāṁsaṁ śuddhair āśīrvān
mamattu. 1

(Cf. S. 350; Rv VIII. 95.7)

1403. Indra śuddho na ā gahi śuddhaḥ śuddhābhir ūtibhiḥ.
Śuddho rayim ni dhāraya śuddho mamaddhi somya. 2
(Cf. Rv VIII. 95.8)

1404. Indra śuddho hi no rayim śuddho ratnāni dāśuṣe.
Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi. 3
(Cf. Rv VIII. 95.9)

Khaṇḍa IV

Sūkta 10

1405. Agne stomam manāmahe siddhram adya divispṛśaḥ.
Devasya draviṇasyavaḥ. 1
(Cf. Rv V. 13.2)

1402. Come now and let us glorify pure Lord of resplendence with pure Sāman hymns. Let the pure recited hymns mixed with devotional love gladden Him and magnify His glory.
1403. O Lord of resplendence, come to us, purified with your pure protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy.
1404. O pure Lord of resplendence, give us wealth and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment.
1405. Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven.

अ॒भि॒जुष॑त नो॒ गि॒रो हो॑ता यो मा॒नुषे॑ष्व॒ । स॒ यक्ष॑द्वैज्यं॒ जन॑म् ॥२॥
त्वम॑ग्रे स॒प्रथा॑ अ॒सि जु॑ष्टो हो॒ता वरे॑ष्यः । त्वया॑ यज्ञं॒ वि त॑न्वते ॥३॥

(१४)

(१-३) तुवमग्रे सप्रथा असी जुष्टो होता वरेष्यः । त्वया यज्ञं वि तन्वते ॥

अ॒भि त्रि॑ष्टु॒ष्टं वृ॑षणं॒ वयो॑धाम॒ङ्गो॒षिण॑मवाव॒शत॑ वा॒णीः ।
वा॒ना व॑सानो वरु॒णो न॑ सि॒न्धुर्वि॑ रत्न॒धा द॑यते वा॒र्योणि॑ ॥१॥
शृ॒ग्रामः॑ स॒र्ववीरः॑ सहा॒वान्जे॑ता पव॒स्व स॑नि॒ता ध॑नानि ।
ति॒म्मायु॑धः क्षि॒प्रध॑न्वा स॒मत्स्व॑पादः सा॒ह्वान्पृ॑त॒नामु॑ शत्रून् ॥२॥

1406. Agnirjuṣata no giro hotā yo mānuṣeṣvā.
Sa yakṣad daivyam janam.²
(Cf. Rv V. 13.3)

1407. Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.
Tvayā yajñam vi tanvate.³
(Cf. Rv V. 13.4)

Sūkta 11

1408. Abhi triprṣṭham vṛṣaṇam vayodhāmaṅgoṣiṇam
avāvaśanta vāṇiḥ.
Vanā vasāno varuṇo na sindhurvi ratnadhā dayate
vāryāni.¹
(Cf. S. 528; Rv IX. 90.2)

1409. Śūragrāmaḥ sarvavīraḥ sahāvān jetā pavasya sanitā
dhanāni.
Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḍhaḥ sāhvān
pṛtanāsu śatrūn.²
(Cf. Rv IX. 90.3)

1406. May the adorable Lord, inspirer of Nature's bounties seated in the inner conscience of men, take delight in our praises and honour the wishes of enlightened persons.
1407. O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that sacred works flourish to glory.
1408. The voices of the worshipper's resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.
1409. Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army.

उरुगव्युतिरभयानि कृण्वन्समीचीने आ पवस्वा पुरन्धी ।
अपः सिषासन्नुषसः स्वाङ्गाः सै चिक्रदो महो अस्मभ्यं वाजान् ॥३॥

(१९)

(१-२) इषुषस्वात्पुत्रिणी इनेषुषमेवाह्वी । इषो देवता । इषुषी उवा ।

त्वमिन्द्र यसा अस्पृजीषी शवसस्पतिः ।
त्वं वृत्राणि हस्यप्रतीन्येक इत्पुर्वनुत्तभर्षणीवृतिः ॥१॥
तस्य त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
महीव कृतिः शरणा ते इन्द्र प्र ते सुम्ना नो अक्षवन् ॥२॥

(२०)

(१-२) इषुषस्वात्पुत्रिणी सोमर्षिणि । इषिमिन्द्राया देवता । इषुषिणी उवा ।

यजिष्ठं त्वा वधमहे देव देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुकृतम् ॥१॥

1410. Urugavyūtir abhayāni kṛṇvant samīcine ā pavasvā purandhī.

Apaḥ siṣāsann-uṣasaḥ svārgāḥ sam cikrado maho aśmabhyam vājān.

(Cf. Rv IX. 90.4)

Sūkta 12

1411. Tvam indra yaśā asyṛjīṣī śavasaspatih.

Tvam vṛtrāṇi haṁsyapratīnyeka itpurvanuttaś carṣaṇīdhṛtiḥ.

(Cf. S. 248; Rv VIII. 90.5)

1412. Tam u tvā nūnam asura pracetasam rādho bhāgām ivemahe.

Mahīva kṛtiḥ śaraṇā ta indra pra te sumnā no aśnavan.

(Cf. Rv VIII. 90.6)

Sūkta 13

1413. Yajīṣṭham tvā vavṛmahe devam devatrā hotāram amartyam.

Asya yajñasya sukratum.

(Cf. S. 112; Rv VIII. 19.3)

1410. Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps, well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food.
1411. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.
1412. As such, we invoke you now, O Lord of vital forces, the possessor of Supreme knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So may your blessings and favours reach us.
1413. We adore you as you are the choicest one the invoker of Nature's bounties, the immortal and wise accomplisher of this cosmic creation.

अपां नपात॑ सु॒भग॑ सु॒दी॒दिति॑म॒ग्निमु॑ श्रेष्ठ॑शोचिपम् ।
 स नो॑ मि॒त्रस्य॑ वरु॒णस्य॑ सो अपा॑मा सु॒भं यक्ष॑ते दि॒वि ॥२॥

(१४)

(१-१) यक्षस्तात्परागतिः सुभगोऽग्निरिति । अविर्देवता । आपसी इन्द्रः ॥

यम॑ग्रे पृ॒त्सु म॒र्त्यम॑वा वा॒जेषु॑ ये जु॒नाः । स॑ यन्ता॑ शश्व॑तीरि॒पः ॥१॥
 न कि॑रस्य स॒हन्त्य॑ प॒र्येता॑ क॒यस्य॑ चि॒त् । वा॒जो अ॑स्ति श्र॒वाय्यः॑ ॥२॥
 स वा॒जं वि॒श्वे च॑प॒णिर्वै॒द्विरस्तु॑ त॒रुता॑ । वि॒भ्रेमि॑रस्तु॑ स॒निता॑ ॥३॥

1414. Apam napātāṁ subhagaṁ sudīditim agnim u
 śreṣṭhaśociṣam.

Sa no mitrasya varuṇasya so apāmā sumnam yakṣate
 divi.₂

(Cf. Rv VIII. 19.4)

Khaṇḍa V

Sūkta 14

1415. Yam agne pṛtsu martyam avā vājeṣu yam junāḥ.

Sa yantā śaśvatīr iṣaḥ.₁

(Cf. Rv I. 27.7; Yv. VI. 29)

1416. Na kir asya saḥantya paryetā kayasya cit.

Vājo asti śravāyyaḥ.₂

(Cf. Rv I. 27.8)

1417. Sa vājam viśvacarṣaṇir ardbhir astu tarutā.

Viprebhir astu sanitā.₃

(Cf. Rv I. 27.9)

1414. The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the Sun, the ocean, and water falls.
1415. O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom.
1416. You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws.
1417. May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties.

(१५)

(१-१) सृक्लस्य धीमो वोस कर्षि । सूर्वो देवता । मिदुर् कर्षः ॥

साकसुक्षौ मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुश्रीः ।
 हरिः पर्यद्रवजाः सूर्यस्य श्रेण ननक्षे अत्यो न वाजी ॥१॥
 स मातृभिर्न शिशुर्वाशानो वृषा दधन्वे पुस्वारो अग्निः ।
 मर्यो न योषामभि निष्कृते यन्तं गच्छते कलश उक्षियाभिः ॥२॥
 उत प्र पिप्य ऊधरघ्न्याया इन्दुधोराभिः सचते सुमेधाः ।
 मूर्द्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तेः ॥३॥

Sūkta 15

1418. Sākam ūkṣo marjayanta svasāro daśa dhīrasya dhītayo
 dhanutīḥ.
 Hariḥ paryadravaj jāḥ sūryasya śreṇam nanakṣe atyo
 na vājī.
 (Cf. S. 538; Rv IX. 93.1)
1419. Sam mātṛbhir na śīśur vāvaśāno vṛṣā dadhanve puru
 vāro adbhiḥ.
 Maryo na yoṣām abhi niṣkṛtam yant sam gacchate
 kalaśa usriyābhiḥ.
 (Cf. Rv IX. 93.2)
1420. Uta pra pipya ūdhar aghnyāyā indur dhārābhiḥ sacate
 sumedhāḥ.
 Mūrdhānam gāvaḥ payasā camūṣvabhi śrīṇanti
 vasubhir na niktaiḥ.
 (Cf. Rv IX. 93.3)

1418. Ten sister — like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the Sun, the elixir hastens to the pitcher like a swift horse.
1419. The showerer of blessings (the divine elixir), loved by all and longing to meet divine ones is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds.
1420. And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as newly washed dresses.

(१४)

(१-२) दधुक्त्वात्वा काणो मेवातिथिर्कपि । इन्द्रो देवता । इत्सी कन्दः ॥

पि॒वा सु॒नस्य॑ र॒सिनो॑ म॒त्स्वो न॑ इन्द्र॒ गोम॑तः ।
 आपि॑नो वा॒घि सध॑माद्ये वृ॒धेऽस्मा॑ अ॒वन्तु ते॑ धि॒यः ॥१॥
 मू॒याम॑ ते सु॒मतौ वा॒जिनो॑ वयं॒ मा न॑ स्त॒रमि॑मा॒तये ।
 अ॒स्मां चि॒त्राभि॑रव॒तादभि॑ष्टि॒मिरा॑ नः सु॒म॒ष्टु याम॑य ॥२॥

(१५)

(१-२) दुधुक्त्वात्वा वै चामिचो रेजुर्कपिः । सोमो देवता । यगती कन्दः ॥

चि॒र॒स्मे स॑स धे॒नवो॑ दु॒दुहि॑रे स॒त्यामा॑शि॒रं पर॑मे ज्यो॒मनि॑ ।
 च॒त्वायै॑न्या भु॒वनानि॑ निर्णि॒जे चारु॑णि च॒क्रे य॑द॒तैरव॑र्द्धत ॥१॥

Sūkta 16

1421. Pibā sutasya rasino matsvā na indra gomataḥ.
 Āpino 'adhi sadhamādye vṛdhesmām avantu te
 dhiyaḥ.₁
 (Cf. S. 239; Ṛv VIII. 3.1)
1422. Bhūyāma te su matau vājino vayam mū na star abhi
 mātaye.
 Asmāñ citrābhir avatād abhiṣṭhibhir ā naḥ sumneṣu
 yāmaya.₂
 (Cf. Ṛv VIII. 3.2)

Sūkta 17

1423. Trīrasmai sapta dhenavo duduhire satyāmāśiram
 parame vyomani.
 Catvāryanyā bhuvanāni nirṇije cārūpi cakre yadṛtair
 avardhata.₁
 (Cf. S. 560; Ṛv IX. 70.1)

1421. O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.
1422. May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance.
1423. For Him, in the eastern sky thrice-seven, i.e. $3 \times 7 = 21$ celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.

स भक्षमा॑णो अमृत॑स्य चारु॑ण उ॒भे वा॒वा काव्ये॑ना वि श॑श्रये ।
तेजि॑ष्ठा अपो॑ म॒हना परि॑ व्यत॒ यदी दे॒वस्य॑ श्रवसा॑ स॒दो विदुः॑ ॥२॥
ते अस्य॑ सन्तु के॒तवो॑मृत्य॒वोदा॑भ्यासो जनु॑षी उ॒भे अनु॑ ।
येभिर्नृ॑म्या च दे॒व्या च पुन॑त आदि॒द्राजाने॑ मन॒ना अग्र॑भ्यत ॥३॥

(1८)

(1-3) वृषस्तस्यप्रतिरक्तः कुलं क्षतिः । सोममिषावकमेन्द्रा वेपकाः । विदुः इत्युक्ते ।

अभि वा॒यु वी॒त्यषा॑ गृ॒णानो॑भि मि॒त्रावरु॑णा पू॒यमानः॑ ।
अ॒मो नरे॑ धी॒जिव॑न॒रथे॑ष्ठाम॒नीन्द्रं॑ वृष॑णं वज्र॒बाहु॑म् ॥१॥
अभि व॒सा सुव॑सानान्येषा॑भि धे॒नूः सुदु॑घाः पू॒यमानः॑ ।
अभि च॒न्द्रा म॑र्त्तवे नो हि॒रण्या॑भ्यश्चा॒न्नथि॑नो दे॒व सोम॑ ॥२॥

1424. Sa bhakṣamāno amṛtasya cārūṇa ubhe dyāvya kāvyenā
vi śaśrāthe.
Tejiṣṭhā apo maṁhanā pari vyata yadī devasya
śravasā sado viduḥ. 2
(Cf. Rv IX. 70.2)

1425. Te asya santu ketavo'mṛtyavo'dābhyāso januṣi ubhe
anu.
Yebhir nṛmṇā ca devyā ca punata ād id rājānam
mananā agrbhṇata. 3
(Cf. Rv IX. 70.3)

Khaṇḍa VI

Sūkta 18

1426. Abhi vāyum vityarṣā grṇānobhi mitrāvaruṇā
pūyamānaḥ.
Abhī naram dhījavanam rathēṣṭhām abhīndram
vṛṣaṇam vajrabāhum. 1
(Cf. Rv IX. 97.49)

1427. Abhi vastrā suvasanānyarṣābhī dhenūḥ sudughāḥ
pūyamānaḥ.
Abhi candrā bharttave no hiraṇyābhyaśvān rathino
deva soma. 2
(Cf. Rv IX. 97.50)

1424. He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir).
1425. May those — his immortal and invisible — rays protect both classes of creation (men and other cattle). By these rays, powers of men and also of Nature's bounties are purified. Nice, even for this, have sages welcomed him (the elixir) as king.
426. Being eulogized, may it hasten to the wind; being purified, hasten to the Sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent Self, the showerer and the wielder of the thunderbolt.
1427. O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots.

अभी नो अर्ष दिव्या वसू॒न्यभि॑ विश्वा पार्थि॒वा पू॒यमानः॑ ।
अभि॑ येन॒ द्रवि॑णमश्न॒वामा॑भ्या॒र्षेयं॑ जमदग्नि॒वजः॑ ॥३॥

(१५)

(१-३) इषत्पात्पाङ्गिरसी इमेवगुप्तेवाहरी । इषत्परो देवते । (१-३) वपसाक्षितीपरो-
वदुहृ, (४) कृतीपापाय इदानी वन्दतो ।

य॒ज्ञाय॑था अपू॒र्य म॒घव॑न्वृ॒त्रह॑त्याय ।
तत्पृ॒थिवी॑मप्रथयस्तदस्त॒भ्ना उ॒तो दि॒वः ॥१॥
तत्त॑ य॒ज्ञो अ॒जाय॑त तद॒र्क उ॒त ह॑स्कृ॒तिः ।
तद्दि॒श्वम॑भि॒भूर॑सि य॒ज्ञातं॑ य॒च्च ज॑न्त्व॒म् ॥२॥
आमा॑सु प॒क्वमे॑रय आ सूर्ये॒र रो॒हयो॑ दि॒वि ।
ध॒र्म॑न॒साम॑ तप॒ता सु॒वृ॒क्तिभि॑जु॒ष्टं गि॒र्वै॒णसे॑ बृ॒हत् ॥३॥

1428. Abhi no arṣa divyā vasūnyabhi viśvā pārthivā
pūyamaṇaḥ.

Abhi yena draviṇam aśnavāmābhyārṣeyam
jamadagnivan naḥ. 1

(Cf. Rv IX. 97.51)

Sūkta 19

1429. Yaj jāyathā apūrva maghavan vṛtrahatyāya.
Tatpṛthivīm aprathayas tad astabhñā uto divam. 1
(Cf. S. 602; Rv VIII. 89.5)

1430. Tat te yajño ajāyata tad arka uta haskṛtiḥ.
Tadviśvam abhibhūr asi yaj jātam yac ca jantvam. 2
(Cf. Rv VIII. 89.6)

1431. Āmāsu pakvam airaya ā sūryaṁ rohayo divi.
Dharmam na sāmam tapatā suvṛktibhir juṣṭam gir
vaṇase bṛhat. 3
(Cf. Rv VIII. 89.7)

1428. While being filtered and purified, bring us celestial treasures, bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing.
1429. O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide on this earth, and brought the heavens, the luminaries, into existence.
1430. Then the sacrifice was produced for you, and thence the delightful hymns of Ṛk (the revealed knowledge); thus in your power; you surpass all, whatever has been or whatsoever would be.
1431. In the raw cow, you produce the ripe milk. Then you cause the Sun to rise to heaven. (o priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred Sāman hymns and also sing the Brhat Saman to Him who loves to hear praise-songs.

(२०)

(१-१) वृषस्यास्य मैहायः श्रोत्रोऽगस्त्यः ऋषिः । इन्द्रो देवता । (१) वृषपाया वृषती,

(२-१) द्वितीयवर्णीययोश्चात्रुष्ट्वं इन्दुसी ॥

मत्स्यपायि ते महः पात्रस्थेव हरिवो मत्सरो मदः ।

वृषा ते वृष्णा इन्दुवाजी सहस्रसातमः ॥१॥

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।

सहावाँ इन्द्र सानसिः पृतनापादमर्त्यः ॥२॥

त्वँ हि शूरः सनिता चोदयो मनुषो रथम् ।

सहविन्दस्युमव्रतमोषः पावं न शोचिषो ॥३॥

॥ इति वृषपायः श्रौतब्राह्मणः ॥

Sūkta 20

1432. Matsyapāyī te mahāḥ pātrasyeva harivo matsro madaḥ.

Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ. 1

(Cf. Ṛv I. 175.1)

1433. Ā nas te gantu matsaro vṛṣā mado vareṇyaḥ.

Sahāvāñ indra sānasiḥ pṛtanāśād amartyaḥ. 2

(Cf. Ṛv I. 175.2)

1434. Tvañ hi śūraḥ sanitā codayo manuṣo ratham.

Sahāvān dasyum avratam oṣaḥ pātram na śociṣa. 3

(Cf. Ṛv 175.3)

Here ends Prapa-thaka VI — Ardha II

Also ends here Adhyāya XII

1432. O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creations, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures.
1433. O resplendent Lord, may our offering of the spiritual delight be acceptable to you; for (it is) invigorating, inspiring, strength-giving and most precious to us; it is the vanquisher of adverse tendencies and is immortal.
- 1434 O resplendent Lord, you are indeed, brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel.

END

नमः पवस्व इतीषोऽर्द्धः

(१)

(१-५) पवर्षस्वास्त्य भार्यः वरिर्हति । सोमो देवता । पापवी हन्ता ॥

पवस्व वृष्टिमा सु नोपामूर्मि दिवस्परि । अपह्मा घृह्णतोरिपः ॥१॥
 तया पवस्व धारया यया गाव इहागमन् । जन्यास उप नो गृहम् ॥२॥
 घृतं पवस्व धारया यज्ञेषु देववीतमः । जस्मभ्यं वृष्टिमा पव ॥३॥
 स न ऊर्जे व्याच्यय पवित्रे धाव धारया । देवांसः शृणवन्हि कम ॥४॥
 पवमानो असिष्यदद्रक्षाः स्यपजङ्घनत् । प्रलवद्रीचयन्नुचः ॥५॥

Adhyāya XIII

Prapātihaka VI: Ardha III

Khaṇḍa I

Sūkta I

1435. Pavasva vṛṣṭim ā su no'pām ūrmim divas pari.
 Ayakṣmā brhatīr iṣaḥ.¹
 (Cf. Rv IX. 49.1)
1436. Tayā pavasva dhārayā yayā gāva ihāgaman.
 Janyāsa upa no gṛham.²
 (Cf. Rv IX. 49.2)
1437. Ghṛtam pavasva dhārayā yajneṣu devayītamah.
 Asmabhyam vṛṣṭim ā pava.³
 (Cf. Rv IX. 49.3)
1438. Sa na ūrje vyāvayam pavitram dhāva dhārayā.
 Devāsaḥ śṛṇavan hi kam.⁴
 (Cf. Rv IX. 49.4)
1439. Pavamāno asiṣyadad rakṣāṁsyapajanghanat.
 Pratnavad rocayan rucaḥ.⁵
 (Cf. Rv IX. 49.5)

Adhyāya XIII

1435. May you pour down upon us a shower of rain from heaven, a stream of water from the celestial region and plenteous store of wholesome food free from disease.
1436. Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home.
1437. Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may you pour down on us floods of rain (i.e. of blessings).
1438. May you for our sustenance run through the ultrapsychic fleecy filter with your stream; may our organs of senses hear your sound.
1439. This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old.

(२)

(१-२) यजुःस्योपास्यं वहेत्यन्तो भद्राश्च कृषिः । इन्द्रो देवता । (१-३) यजमानोऽपि यजमानोऽपि ।

(४) यजुष्योऽपि इन्द्रो देवता ।

प्रत्यस्मै पिपिषते विश्वानि विदुषे भर ।

अन्तर्माय जग्मयेषां दध्वने नरः ॥१॥

एमेनं प्रत्येतन सोमैभिः सोमपातमम् ।

अमत्रेभिर्क्रोषिणामन्द्रः सुतैर्भिरिन्दुभिः ॥२॥

यदा सुतैर्भिरिन्दुभिः सोमैभिः प्रतिभूषथ ।

यदा विश्वस्य मेधिरो धृषतन्तमिदेषते ॥३॥

अस्मा अस्मा इदन्वसौ ध्वर्यो प्र भरा सुतम् ।

कुवित्समस्य जेन्यस्य श्रद्धताभिश्चस्तेरवत्वरत् ॥४॥

Sūkta 2

1440. Pratyasmai pipīṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye'paścād adhthane narah.
(Cf. S. 352; Rv VI. 42.1)

1441. Emenam pratyetana somebhiḥ somapātamam.
Amatrebhir rjīṣiṇam indraṁ sutebhir indubhiḥ.
(Cf. Rv VI. 42.2)

1442. Yādī sutebhir indubhiḥ somebhiḥ pratibhūṣatha.
Vedā viśvasya medhiro dhr̥ṣat tan tam ideṣate.
(Cf. Rv VI. 42.3)

1443. Asmā asmā id andhaso'dhvargo pra bhara sutam.
Kuvit samasya jenyasya śardhato'bhiśaster
avasvart.
(Cf. Rv VI. 42.4)

1440. May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred works. He is always a true leader, never a follower.
1441. Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion.
- 1442 May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be.
1443. May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary.

(१)

(१-१) बभ्रव्यास्य वासवोऽसितो देवतो वा अफि । सोमो देवा वासव देवता । वाचसी अम्बः ॥

बभ्रवे नु स्वतवसेरुणाय दिविस्पृशे । सोमाय गायमर्चत ॥१॥
 हस्तच्युतेभिरद्विभिः सुतं सोमं पुनीतन । मघावा धावता मधु ॥२॥
 नमसेदुष सीदत दमेदमि श्रीणीतन । इन्दुमिन्द्रं दधातन ॥३॥
 अमित्रहा विचर्षणिः पवस्व सोमं शं गवं । देवेभ्यो अनुकामहेत् ॥४॥
 इन्द्राय सोमं पातवे मदाय परि पिच्यसे । मनश्चिन्मनसस्पतिः ॥५॥
 पवमानं सुवीर्यं रयिं सोमं रिरिहि णः । इन्दविन्द्रेण नो युजा ॥६॥

Khaṇḍa II

Sūkta 3

1444. Babhrave nu svatavase'ruṇāya diviṣpṛse
 Somāya gātham arccata.₁
 (Cf. Rv IX. 11.4)
1445. Hasta cyutebhir adribhiḥ sutam somam punītana
 Madhāvā dhāvatā madhu.₂
 (Cf. Rv IX. 11.5)
1446. Namased upa sīdata dadhned abhi śrīṇātana.
 Indum indra dadhātana.₃
 (Cf. Rv IX. 11.6)
1447. Amitrahā vicarṣaṇiḥ pavasva soma śam gave.
 Devebhyo anukāmakṛt.₄
 (Cf. Rv IX. 11.7)
1448. Indrāya somā pātave madāya pari śicyase.
 Manaścīn manasaspatiḥ.₅
 (Cf. Rv IX. 11.8)
1449. Pavamān suvīryam rayim soma rirīhi ṇaḥ.
 Indavindreṇa no yujā.₆
 (Cf. Rv IX. 11.9)

1444. May you recite praises to the bright and brown;
self-vigorous, and heaven-touching divine elixir.
1445. Purify the divine elixir, which has been crushed
between stones, whirled by the hands and squeezed.
May you mix the sweet milk of devotion in the
inebriating elixir.
1446. (O priests), may you come with reverence; mix the
juices of elixir with curds and offer the mixed juices to
the resplendent Self.
1447. O divine elixir, the subduer of enmity, the most wise,
fulfiller of aspirations of godly men, you shower
prosperity on our cows and cattle.
1448. O elixir of divine love, cognizant of the mind, and its
controller as well, you are poured forth as a drink for
the exhilaration of the resplendent Self.
1449. O joy-bestowing effused elixir, may you give us by
the grace of the resplendent of the Lord, such wealth
of prosperity, as increases our vigour.

(५)

(१-४) वृषस्यास्यऋषिर्गो गुरुप्रसक्तुर्गुणाहरी । सूर्येन्द्रो वषते । गायत्री छन्दः ॥

उ॒धे॒द॒भि॒ श्रु॒ता॒म॒घं वृ॒ष॒भं न॒र्या॒प॒स॒म् । अ॒स्तार॒भे॒षि सूर्य॑ ॥१॥
 न॒व॒ यो न॒व॒ति॒ पुरो॑ वि॒भेद॑ बा॒ह्वो॒ज॒सा । अ॒हिं च वृ॒त्र॒हा॒व॒धीत् ॥२॥
 स॒ न इन्द्रः॑ शि॒वः स॒त्वा॒श्व॒व॒द्रो॒म॒य॒व॒मत् । उ॒रु॒ध॒रे॒व दो॒ह॒ते ॥३॥

(५)

(१-४) वृषस्यास्य सूर्य ऋषिः । सूर्यो देवता । गायत्री छन्दः ॥

वि॒भ्राद् वृ॒ह॒त्पि॒व॒तु सोम्य॑ म॒ध्वायु॑र्द॒ध॒ध॒प॒ताव॑वि॒द्यु॒तम् ।
 वा॒त॒ज॒तो यो अ॒भिर॑क्षति त॒मना॑ प्र॒जाः पि॒प॒र्ति बहु॑धा वि॒ ग॒ज॒ति ॥१॥

Sūkta 4

1450. Udghead abhi śrutām agham vṛṣabham naryāpasam,
 Astāram esi sūrya.₁
 (Cf. S. 125; Rv VIII. 93.1; Av. XX. 7.1)
1451. Nava yo navatim puro bibheda bāhvojasā.
 Ahim ca vṛtrahāvadhīt.₂
 (Cf. Rv VIII. 93.2, Av. XX. 7.2)
1452. Sa na indrah śivah sakhāsvāvad gomad yavamat
 Urudhāreva dohate.₁
 (Cf. Rv VIII. 93.3; Av. XX. 7.3)

Khaṇḍa III

Sūkta 5

1453. Vibhrāḍ brhat pibatu somyam madhvāyur dadhad
 yajñapatāvavīrutam
 Vātajūto yo abhi raksati tmana prajāḥ piparti bahudhā
 virā jati.₁
 (Cf. S. 628. Rv X 170.1; Yv XXXIII 30)

1450. O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men;
1451. and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked.
1452. May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), affluency in horses, kine and barley.
1453. Let the glorious luminary, our Lord, accept our powerful divine elixir of affection and bestow upon the performer of these sacred and selfless acts a life free from infirmities.
The Supreme Lord, the most glorious luminary, that is turned round by the aerial vortex, preserves the world by its own might, and nourishes all its inhabitants. In various ways, He pours forth floods of lustre everywhere.

विभ्राद् वृहत्सुभृतं वाजसातमं धर्मं दिवो धरुणे सत्यमर्पितम् ।
 अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा ॥२॥
 इदं श्रेष्ठं ज्योतिषो ज्योतिरुत्तमं विश्वजिह्वनजिदुच्यते वृहत् ।
 विश्वभ्राद् भ्राजो माहि सूर्यो दृडा उरु पप्रथे सह ओजो अच्युतम् ॥३॥

(५)

(१-५) इदं सत्यस्य धर्मः शक्तिर्जपिः । इन्द्रसूर्यो देवते । वृत्रा इन्द्रः ।

इन्द्रं क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
 शिक्षा णो अस्मिन्पुरुहूतं यामनि जीवा ज्योतिरशीमहि ॥१॥
 मा नो अज्ञाता वृजना दुराध्याश्च माशिवोसां कमुः ।
 त्वया वयं प्रवतः शश्वतीरपोति शूर त्रामसि ॥२॥

1454. Vibhrād bṛhat subhṛtam vājasātaman dharmam divo
 dharuṇe satyam arpitam.
 Amitrahā vṛtrahā dasyuhantamam jyotir jajñe asurahā
 sapatnahā.²
 (Cf. Rv X. 170.2)

1455. Idam śreṣṭham jyotisām jyotir uttamam viśvajid
 dhanajid ucyate bṛhat.
 Viśvabhṛād bhrājo mahi sūryo dṛṣa uru paprathe saha
 ojo acyutam.³
 (Cf. Rv X. 170.3)

Sūkta 6

1456. Indra kratum na ā bhara pitā putrebhyo yathā.
 Śikṣā ṇo asmin pūruhūta yāmani jīvā jyotiraśīmahi.¹
 (Cf. S. 259; Rv VII. 32.26; Av. XVIII. 3.67; XX.
 79.1)
1457. Mā no ajñātā vṛjanā durādhyo māśivāso-va kramuḥ.
 Tvayā vayam pravataḥ śaśvatir apo'ti śura tarāmasi.²
 (Cf. Rv VII. 32; 27; Av. XX. 79.2)

1454. Let the glorious luminary, our Lord, mighty, all-embracing food-producing and unfading, placed on the back-ground of the heaven-sustaining circle, the destroyer of the unfriendly, the slayer of forces of nescience, and exterminator of infidels, the destroyer of ferocious rascals, and the over-whelmer of jealous relatives, make His effective appearance.
1455. This light, the best of lights, supreme, is all-conquering and winner of lasting wealth. The all-illuminating, radiant, mighty Sun bring to visibility his vast domain; his is the unfailing lustre.
1456. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.
1457. Let no unknown wicked, malevolent, malignant, overpower us. May we, protected by you, having embarked on divine boats, cross over all the obstructing streams that are rushing down.

(५)

(१-२) दधृत्वाभ्य गापायो नमः कवि । इन्द्रो देवता । (१) वयमाया इन्द्रा, (२) द्वितीयायाश्च पक्षिण्यन्ती ॥

अद्याद्या श्वःश्व इन्द्रे त्रास्व परे च नः ।

विश्वो च नो जरितृन्तसत्पते अहो दिवा नक्तं च रक्षिषः ॥१॥

प्रभङ्गो शूरो मघवा तुवमघः सम्मिश्रो वीर्याय कम् ।

उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥२॥

(६)

(१) वयमाभ्याम् मघावन्मो बलिह कविः । सारस्वत्य देवता । गापायो इन्द्रः ॥

जनीयन्तो न्यग्रवः पुम्रोयन्तः सुदानवः । सरस्वन्तः हवामहे ॥१॥

Sūkta 7

1458. Adyādyā śvaḥśva indra trāsva pare ca naḥ.

Viśvā ca no jaritṛṇi satpate ahā divā naktam ca raksiṣaḥ.

(Cf. Rv VIII. 61.17)

1459. Prabhaṅgī sūro maghavā tuvīmaghah sammīślo vīryāya kam.

Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajram mīmikṣatuḥ.

(Cf. Rv VIII. 61.18)

Khaṇḍa IV

Sūkta 8

1460. Janīyānto nvagravaḥ putriyāntḥ su dānavaḥ.

Sarasvantaṁ havāmahe.

(Cf. Rv VII. 96.4)

1458. Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the good, protect us, your praisers, all and every day-by day and by night.
1459. The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerer of blessings.
1460. With a desire for wife and with longings for children, we the liberal givers, invoke the divinity of enlightenment.

(१)

(1) एतत्सर्वस्यास्य साईत्सर्वो मण्डान कर्मि । सरस्वती देवता । गायत्री कर्म ।

उ॒त नः प्रि॒या प्रि॒यासु सप्त॑स्वसा सु॒जुष्टा । सर॑स्वती स्तोम्या भू॒त् ॥१॥

(१ =)

(1-1) प्रथमाया गायत्री पितृभिः, (2) द्वितीयाया कर्मो नेवाहिभिः, (3) तृतीयायाया-

द्विस्ताः सात देवानासा कृषवाः । (1) प्रथमायाः सविता, (2) द्वितीयायाः अग्नेरस्यः,

(3) तृतीयायाः आदित्येभ्यः । पितृणां गायत्री कर्मः ।

तत्त॑वि॒तुर्वरे॑ण्यं भ॒र्गो दे॒वस्य॑ धीमहि । धियो॑ यो नः प्रचो॑देयात् ॥१॥

सामाना॑ऽ स्वर॑णं ॥२॥

अ॒ग्ने आ॒यू॑ऽपि पव॑से ॥३॥

Sūkta 9

1461. Uta naḥ priyā priyasu sapta svasā sujusṭā.
Sarasvatī stomyā bhūt.₁
(Cf. Rv VI. 61.10)

Sūkta 10

1462. Tatsavitur vareṇyam bhaṅgo devasya dhīmahi.
Dhiyo yo naḥ pra codayāt.₁
(Cf. Rv III. 62.10; Yv. III. 35; XXII. 9; XXX. 2;
XXXVI. 3)
1463. Somānām svaraṇam [kṛṇuhi brahmaṇaspate.
Kakṣivanatam ya auśijah].₂
(Cf. S. 139; Rv I. 18.1; Yv. III. 28)
1464. Agna āyūṁśi pavase [ā suvorjam iṣam ca naḥ.
Āre bādhasva duechunām.].₃
(Cf. S. 627; 15.18; Rv IX. 66.19; Yv. XIX. 38;
35.36)

1461. May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable
1462. May we imbibe in ourselves the choicest effulgence of the divine Creator, that he evokes our intellects.
1463. Only fragmentary: सोमान्* स्वर्णम् - Rv. I 18.1.
[O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.]
1464. Only fragmentary: अग्न आयू* पि पचसे - Rv. IX. 66.19.
[O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts.]

(११)

(१-३) वृषन्त्याभ्यामेवो यवाः कृषिः । मित्रावरुनी वेराः॥३॥ वेराताः । यावधी क्रन्दः ॥

ता नैः शक्तं पार्थिवस्य ॥१॥

भ्रतमृतेन सपन्तेपरि दक्षमाशते । अद्रुहा देवो वर्धते ॥२॥

वृष्टिद्यावा रीत्यापेपत्पती दानुमत्याः । बृहन्ते गर्तमाशते ॥३॥

(१२)

(१-३) वृषन्त्याभ्या वेपायिनो ययुष्मदा कृषिः । (१) ब्रह्मणा इन्द्रा भूषो वा. (२-३) मित्राः
कृषिपयोधेन्द्रो वेराता । यावधी क्रन्दः ॥

युञ्जन्ति ब्रह्ममरुं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥१॥

युञ्जन्त्यस्य काम्या हरि विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥२॥

Sūkta 11

1465. Tā naḥ śaktam pārthivasya [mahō rāyo divyasya.
Mahi vā kṣatram deveṣu.]
(Cf. S. 1145; Rv V. 68.3)

1466. Rītam rītena sapantestram dakṣam āśate.
Adruhā devau vardhete.₂
(Cf. Rv V. 68.4)

1467. Vṛṣṭi dyāvā rītyāpeṣa patī dānumatyāḥ.
Bṛhantam gartam āśāte.₁
(Cf. Rv V. 68.5)

Sūkta 12.

1468. Yuñjanti bradhnam aruṣam carantam pari tasthuṣaḥ.
Rocante rocanā divi.₁
(Cf. Rv I. 6 1; Yv. XXIII. 5; Av. XX. 26.4; 47.10;
69.9)

1469. Yuñjantyasya kāmnyā harī vipaksasā rathe.
Śoṇā dhṛṣṇū nṛvāhasā.₂
(Cf. Rv I 6.2; Yv. XXIII. 6, Av. XX. 26.5; 47.11;
69.10)

1465. Only fragmentary: ता न. शक्तं पार्थिवस्य Rv. V 68.3
[He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.]
- 1466 Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile.
1467. With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position
1468. Just as in the cosmos, the circumstationed planetary body derives light from the Sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul.
1469. May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination.

केतुं कृष्यमकेतवे पेक्षो मर्या अपेक्षसे । समुषद्भिरजायथाः ॥३॥

(११)

(१-१) उपस्थात्त कृष्यं दत्ता कृषि । सोमैवमन्तो देवताः । निद्रुं कृष्य ॥

अयं सोम इन्द्र तुभ्यं सुत्वे तुभ्यं पवते त्वमेस पाहि ।
 त्वं ह यं वक्ष्ये त्वं वक्ष्ये इन्द्र मदाय युज्याय सोमम् ॥१॥
 स इत्यथो न भुरिषादयोजि महः पुरुणि सातये वसूनि ।
 आदी विश्वा नहुष्याणि जाता स्वर्षता वन ऊर्ध्वा नवन्त ॥२॥
 शुष्मी शर्द्धो न मारुतं पवस्वानभिदास्ता दिव्या यथा विट् ।
 आपो न मक्षु सुमतिर्भवा नः सहस्राप्ताः धृतनापाङ्ग यज्ञः ॥३॥

1470. Ketum kṛṣvann aketave peśo maryā apeśase.
 Sam uṣadbhir ajāyathāḥ.₃
 (Cf. Rv I. 6.3; Yv. XXIX. 37; Av. XX. 26.6; 47.12;
 69.11)

Khaṇḍa V

Sūkta 13

1471. Ayam soma indra tubhyaṁ sunve tubhyam pavate
 tvamasya pāhi.
 Tvaṁ ha yam cakṛṣe tvam vavṛṣa indum madāya
 yujyāya somam.₁
 (Cf. Rv IX. 88.1)
1472. Sa īm ratho na bhuriṣād a yoji mahāḥ purūṇi sātaye
 vasūni.
 Ād tim viśvā nahuṣyāṇi jatā svarṣātā vana ūrdhvā
 navanta.₂
 (Cf. Rv IX. 88.2)
1473. Śuṣmī śardho na mārutam pavasvānabhiśastā divyā
 yathā viṭ.
 Āpo na makṣū sumatir bhavā naḥ sahasrāpasāḥ
 pṛtanāśād yajñnaḥ.₃
 (Cf. Rv IX. 88.7)

1470. O mortals, you owe your rise to eminence to that resplendent God who with the rays of every dawn awakens life in the lifeless and gives form to the formless
1471. The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have chosen for your exhilaration, it is verily your companion.
1472. It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries.
1473. O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like the waters. You are, verily, of a thousand forms, adorable like the resplendent self and the victor in battle.

(१४)

(१-३) तुवत्वात्वा ऋत्विगो मय्याम यक्षि । अक्षिंयाथ देवता । गावर्षी ऋक् ।

त्वमे यज्ञानां५ होता विश्वेषां५ हितः । देवैर्भिर्मानुषे जने ॥१॥
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
 वेत्था हि वेधो अध्वनः पथज्ञ देवाञ्जसा । अमे यज्ञेषु सुकतो ॥३॥

(१५)

(१-५) तुवत्वात्वा ऋत्विगो विद्यामिष अक्षि । अक्षिंयाथ । गावर्षी ऋक् ।

होता देवो अमर्त्यः पुरस्तादेति मायया । विदधानि प्रचोदयन् ॥१॥
 गाजी वाजेषु धीयतेध्वरेषु प्र नीयते । विप्रो यज्ञस्य साधनः ॥२॥
 विषा चक्र वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥३॥

Sūkta 14

1474. Tvam agne Yajñanām hotā visvешāṁ hitaḥ
 Devebhir mānuṣe jane.
 (Cf. S. 2; Rv VI. 16.1)
1475. Sa no mandrābhir adhware jihvābhir yaajā mahāḥ.
 A devān vakṣi yakṣi ca.
 (Cf. Rv VI. 16.2)
1476. Vethā hi vedho adhvanāḥ pathas ca devāñjasā.
 Agne yañeṣu sukrato.
 (Cf. Rv VI. 16.3)

Sūkta 15

1477. Hotā devo amartyaḥ purastād eti māyayā.
 Vidathāni pracodayan.
 (Cf. Rv III. 27.7)
1478. Vājī vājeṣu dhīyatedhvareṣu pra nīyate.
 Vipra yañsya sādhanā.
 (Cf. Rv III. 27.8)
1479. Dhiyā cakre vareṇyo bhūtānām garbham ā dadhe.
 Dakṣasya pitaram tanā.
 (Cf. Rv III. 27.9)

1474. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.
1475. So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions.
1476. O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed.
1477. He, the invoker, the immortal fire-divine, comes first, directing solemnities by his wonderful wisdom.
1478. Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts.
1479. He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by children of wise as the parents of the world.

(१९)

(१-३) उपस्थास्य ग्रन्थो ह्येतं क्रमिः । व्याघ्रीन्दी देवते । पापनी कन्वा ।

आ सुते सिंचत श्रियं रोदस्योरभिश्श्रियम् । रसां दधीत वृषभम् ॥१॥
 ते जानत स्वमोक्षपा३ सं वत्सासौ न मातृभिः । मियो नसन्त जामिभिः ॥२॥
 उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अग्नौ नमः स्वः ॥३॥

(१०)

(१-३) उपस्थास्यार्णो ह्यस्मिन् क्रमिः । (१) प्रपमया इन्द्रा श्रुत्यै वा. (२-३) द्वितीयाश्लीपरोधेन्द्रो देवता । मिदुर् कन्वा ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञा उग्रस्त्वेषन्मृगाः ।
 सद्यो जज्ञानो नि रिणाति शत्रून्नु यं विश्वे मदन्त्युमाः ॥१॥

Khaṇḍa VI

Sūkta 16

1480. Ā sute siñcata śriyaṁ rodasyor abhiśriyam.
 Rasā dadhīta vṛṣabham.₁
 (Cf. Ṛv VIII. 72.13; Yv. XXXIII. 21)

1481. Te jānata svam okyāṁ sam vatsāso na mātṛbhiḥ.
 Mitho nasanta jāmibhiḥ.₂
 (Cf. Ṛv VIII. 72.14)

1482. Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
 Indre agnā namaḥ svaḥ.₃
 (Cf. Ṛv VIII. 72.15)

Sūkta 17

1483. Tad id āsa bhuvaneṣu jyeṣṭham yato jajña ugras tveṣa
 nṛmṇaḥ.
 Sadyo jajñāno ni riṇāti śatrūnanu yam viśve
 madantyūmāḥ.₄
 (Cf. Ṛv X. 120.1; Yv. XXXIII. 80; Av. V. 2.1; XX.
 107.4)

1480. Drop into the milked stream, the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (mixture of Soma and milk) to the fire — the showerer of blessings
1481. They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin.
1482. They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with jaws. They minister all the food to the fire-divine as well as the resplendent lord (the Sun).
1483. That (Brahman verily) has been the best in all the worlds, from whence all Nature's bounties, rich in radiance, have sprung up. As soon as manifested, he overcomes the foes; he is the one, whom whosoever submits, feels happy and joyful.

वा॒वृ॒चानः॑ श॒वसा॑ भू॒र्यो॒जाः शत्रु॑दा॒साय॑ भि॒यसे॑ द॒धाति॑ ।
 अ॒व्य॒न्त॒व्य॒म॒सं स॑सि॒ सं ते॑ न॒वन्त॑ प्र॒भृता॑ म॒वेषु॑ ॥२॥
 त्वे॒ क्रतु॑मपि॒ वृ॒जन्ति॑ वि॒श्वे दि॒व्यदे॑ते॒ त्रि॒भ॒वन्त्यु॑माः ।
 स्वा॒दाः स्वा॒दी॒पः स्वा॒दुना॑ स्र॒जा स॑म॒दः सु॒मधु॑ म॒धुना॑भि योषी॑ ॥३॥

(१८)

(१-३) वृषस्यास्य सौमसो वृकमर शक्तिः । निजुर्येषा । अद्विजन्तः ।

त्रि॒क॒द्रु॒केषु॑ म॒हिषो॑ य॒वा॒शि॒रं तु॒वि॒श्वे॒स्तु॒स्प॒त्सो॒म॒पि॒व॒दि॒प्यु॒ना सु॒ते य॒था॒व॒श॒म् ।
 स॒ इ॒म॒मा॒द॒म॒हि॒ क॒र्म क॒र्त॒वे म॒हा॒सु॒रं स॑ने॒ स॒श्व॒दे॒वो दे॒व स॒त्य इ॒न्द्रः स॒त्य॒मिन्द्र॑म् ॥१॥

1484. Vāvṛdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasam dadhāti.

Avyanc ca vyanac ca sasni sam te navanta prabhṛtā madeṣu.²

(Cf. Rv X. 120.2; Av. V. 2.2; XX. 107.5)

1485. Tve kratum api vṛñjanti viśve dvir yad ete trir bhavantyūmāḥ.

Svādoḥ svādīyaḥ svādunā sṛjā sam adaḥ su madhu madhunābhi yodhīḥ.³

(Cf. Rv X. 120.3; Av. V. 2.3; XX. 107.6)

Sūkta 18

1486. Trikadrukeṣu , mahiṣo yavāśiram
 tuviśuṣmasṛmpatsomam apibad viṣṇunā sutam
 yathāvaśam.

Sa im mamāda mahi karma kartave mahāmuruḥ
 sainam saścad devo devaṁ satya induḥ
 satyamindram.¹

(Cf. S. 457; Rv II. 22.1; Av. XX. 95 1)

1484. Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant; both the inanimate and the animate world are readily won by him. Happy in your exhilaration all creatures sing their praises and pay homage.
1485. All devotees offer adoration, and concentrate on you, at times twice or thrice, May you (blend a more tasting one with a tasty.) May you mix sweetness with sweetness to make further exhilarating.
1486. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap.

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
 दाता राध स्तुवते काम्यं वसु प्रचेतन सैनं सभ्रह्वो देवं सत्यं इन्द्रुः सत्यमिन्द्रम् ॥२॥
 अध त्विषीमा अभ्योजसा कृवि युधामवदा रोदसी अपृणदस्य मग्मना प्र वावृधे ।
 अधत्तान्यं जठरे प्रेमरिच्यत प्रचेतय सैनं सभ्रह्वो देवं सत्यं इन्द्रुः सत्यमिन्द्रम् ॥३॥

॥ इति षष्ठः प्रपाठकः ॥

1487. Sākam jātaḥ kratunā sākam ojasā vavakṣitha sākam
 vṛddho vīryaiḥ. sāsahir mṛdho vicarṣaṇiḥ.

Dātā rādhaḥ stuvate kāmyaṃ vasu pracetana sainaṃ
 saścād devo devaṃ satya induḥ satyaṃ indram.₂

(Cf. Rv II. 22.3)

1488. Adha tviṣīmān abhyojasā kṛvim yudhābhavad ā rodasī
 aprṇad asya majmanā pra vāvṛdhe.

Adhattānyam jaṭhare prem aricyata pra cetaya sainaṃ
 saścād devo devaṃ satya induḥ satyaṃ indram.₃

(Cf. Rv II. 22.2)

Here ends Prapāṭhaka VI — Ardha III

Also here ends Prapāṭhaka VI

Aslo ends here Adhyāya XIII

1487. O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine Self. True is the self and true is the divine sap.

1488. And mighty resplendent Self dispels nescience with His radiance in the conflict. He fills up earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and rest He distributes over to gods (the sense organs). May the divine sap pervade the divine Self. True is the Self and true is the divine sap.

END

॥ १ ॥

(१)

(१-१) दृषत्सात्पात्रित्तः मिमेध क्रतिः । इन्द्रो देवता । गोपती कृत्वा ।

अभि प्र गोपतिं गिरेन्द्रमर्धं यथा विदे । सनुं सत्यस्य सत्यतिम् ॥१॥

आ हरयः ससृजिरेरुपीरधि बर्हिषि । यत्राभि संनवामहे ॥२॥

इन्द्राय गाव आशिरं दुदुहे वज्रिणे मधु । यत्तोमुपहरे विदेत् ॥३॥

(१)

(१-१) दृषत्सात्पात्रित्तो दृषेत्पुष्पेयाद्वरी । इन्द्रो देवता । इत्यती कृत्वा ।

आ नो विश्वासु हव्यमिन्द्रं समत्सु मूपत ।

उप ब्रह्माणि सवन्तानि धृत्रहन्परमंया ऋचीषम ॥१॥

Adhyāya XIV

Prapāṭhaka VII: Ardha I

Khaṇḍa I

Sūkta I

1489. Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.₁
(Cf. S. 168; Rv VIII. 69.4; Av. XX. 22.4; 92.1)

1490. Ā harayaḥ sasṛj jire'ruṣīr adhi barhiṣi.
Yatrābhi san navāmahe.₂
(Cf. Rv VIII. 69.5; Av. XX. 22.5; 92.2)

1491. Indrāya gāva āśiram duduhre vajriṇe madhu.
Yatsīm upahvare vidat.₃
(Cf. Rv VIII. 69.6; Av. XX. 22.6; 92.3)

Sūkta 2

1492. Ā no viśvāsu havyam indram samatsa bhūṣata.
Upa brahmāni savanāni vṛtrahanparamajyā [ciṣama].₁
(Cf. S. 269; Rv VIII. 90.1; Av. XX. 104.3)

Adhyāya XIV

1489. May you praise, as praise, as prescribed, with melodies the resplendent Lord, son of the truth, the guardian of wisdom and protector of the good.
1490. Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs.
1491. The cow-like divine speech has yielded the sweet milk of wisdom (i.e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart.
1492. May the resplendent Lord, who must be invoked in all our struggles of life, accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise.

त्वे दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युमस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥

(४)

(१-१) ऋषयस्तस्य वैद्व्यस्यैकृन्तो यज्ञाथी प्रवक्ष्यन्तस्तत् कृती । सोमेन्द्रमभितानो देवताः । विदुः ज्ञाः ॥

प्रलं पीयूषं पूर्यं यदुक्त्यं महौ गाहादिव आ निरधुक्षत ।
इन्द्रमभि जायमानं समस्वरम् ॥१॥
आदौ के चित्पश्यमानास आप्यं वसुरुचौ दिव्यं अभ्यनुषत ।
दिवो न वारं सविता व्यूर्णुते ॥२॥
अथ यदिमे पवमानं रोदसी इमा च विश्वा भुवनानि भग्मना ।
युथे न निष्ठा वृषभो वि राजसि ॥३॥

1493. Tvam dātā prathamo rādhasāmasyasi satya īśānakṛt.
Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso
mahah.₂
(Cf. Ṛv VIII. 90.2; Av. XX. 104.4)

Sūkta 3

1494. Pratnam pīyūṣam pūrvyam yad ukthyam maho gāhād
diva ā nir adhukṣata.
Indram abhi jāyamānaṁ sam asvaran.₁
(Cf. Ṛv IX. 110.8)
1495. Ādīm ke cit paśyamānāsa āpyam vasuruco divyā
abhyanūṣata.
Divo na vāraṁ savitā vyūrṇute.₂
(Cf. Ṛv IX. 110.6)
1496. Adha yad ime pavamāna rodasī imā ca viśvā
bhuvanābhi majmanā.
Yūthe na niṣṭhā vṛṣabho vi rājasi.₃
(Cf. Ṛv IX. 110.9)

1493. You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength.
1494. They, the heavenly inhabitants (or the sacrificers) have drained forth the primeval elixir of divine bliss out of the mighty firmament, worthy of laudation. These sacrificers in their own voice, extol the new-born sweet elixir.
1495. This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the Sun has not driven away the wide-spread darkness.
1496. Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existence by your own might, you are like a mighty bull amid the herd.

(५)

(१-१) वृषत्वास्याकीर्णः शुभनोऽपि कृतिः । यद्विजैरता । गायत्री कण्ठः ।

इमं शु^१ वृ^२ त्वमस्माकं^३ सनि^४ गायत्रे^५ नव्या^६ सम् । अग्ने^७ देवेषु^८ प्र^९ वोचः ॥१॥
 विमक्त^{१०}सि^{११} चित्रभानो^{१२} सिन्धोरु^{१३}मा^{१४} उपा^{१५}क आ । सद्यो^{१६} दाशुषे^{१७} क्षरसि ॥२॥
 आ^{१८} नो^{१९} मज परमेष्वा^{२०} वाजेषु^{२१} मध्यमे^{२२}षु । शिक्षा^{२३} वस्वो^{२४} अन्तमस्य ॥३॥

(५)

(१-१) वृषत्वास्या कीर्णोऽपि शुभः कृतिः । यद्विजैरेते । गायत्री कण्ठः ।

अहमिदि^१ पितुष्प^२रि मेधा^३मृतस्य^४ जगह^५ । अहं^६ सूर्यं^७ इवाजनि ॥१॥
 अहं^८ प्रजेन^९ जन्मना^{१०} गिरः शुम्भामि^{११} कण्ववत् । येनेन्द्रः^{१२} शुष्ममि^{१३}दधे ॥२॥

Sūkta 4

1497. Imamū śu tvam asmākam sanim gāyatram
 navyāṁsam.

Agne deveṣu pra vocaḥ.¹

(Cf. S. 28; Rv 27.4)

1498. Vibhaktāsi citrabhāno sindhor ūrmā upāka ā.

Sadyo dāśuṣe kṣarasi.²

(Cf. Rv. I. 27.6)

1499. Ā no bhaja parameṣvā vājesu madhyameṣu.

Śikṣā vasvo antamaśya.³

(Cf. Rv I. 27.5)

Sūkta 5

1500. Aham iddhi pituṣpari medhāmṛtasya jagraha.

Ahaṁ sūrya ivājani.¹

(Cf. S. 152; Rv VIII. 6.10; Av. XX. 115.1)

1501. Aham pratnena janmanā girah śumbhāni kaṇvavat.

Yenendrah śuṣmam id dadhe.²

(Cf. Rv VIII. 6.11; Av. XX. 115.2)

1497. O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts).
1498. You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower you blessings on the person who completely surrenders to you.
1499. May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth.
1500. I have verily acquired the deep knowledge of the eternal truth, from my supreme Father. I am born with the glory of the Sun as if.
1501. Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord.

ये त्वामिन्द्र न तुष्टुवृक्षयो ये च तुष्टुवृः । ममेद्वर्द्धस्व सुष्टुतः ॥३॥

(१)

(१-१) उपस्थात्वं तावतोऽग्निर्भूमि । अग्निर्विष्णुः । अथर्ववेदः ।

अग्ने विश्वेभिरग्निभिर्जौषि ब्रह्म सहस्कृत ।

ये देवत्रा य आयुषु तेभिर्नो महया गिरः ॥१॥

प्र स विश्वेभिरग्निभिर्भिः स यस्य वाजिनः ।

तनये तौके अस्मदा सम्यक्वाजैः परीष्टतः ॥२॥

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।

त्वं नो देवतातये रायो दानाय चोदय ॥३॥

1502. Ye Tvām indra na tuṣṭuvurṣayo ye ca tuṣṭuvuḥ.
Memedvarddhasva suṣṭutaḥ.³
(Cf. Rv VIII. 6.12; Av. XX. 115.3)

Khaṇḍa II

Sūkta 6

1503. Agne viśvebhir agnibhir jōṣī brahma saḥaskṛta.
Ye devatrā ya āyūṣu tebhir nō mahayā girah.¹
1504. Pra sa viśvebhir agnibhir agniḥ sa yasya vājinaḥ.
Tanaye toke asmad ā samyañ vājaiḥ parivṛtaḥ.²
1505. Tvam no agne agnibhir brahma yajñam ca varddhaya.
Tvam no devatātaye rāyo dānāya codaya.³
(Cf. Rv X. 141.6; Av. III. 20.5)

1502. O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my offered praises.
1503. O adorable God, may you with all the divine fires (energy in various forms) exalt the praises of those who worship you with full dedication.
1504. May that fire-divine come to us with all the worldly fires, mighty and strong. May you come to us, plentifully rich in wealth, and enrich us and our children and grand children.
1505. Bless our prayer and our noble deeds, O adorable Lord, O fire-divine, with your fires, with your splendour. May you, at our worship urge Nature's bounties to give us wealth.

(३)

(१-४) वृषस्यास्य वैश्वर्यामुन्नीं शयानो व्यस्यन्मदम् कृणो वोसा इति । इदानीं सन् ।

त्वे सोम प्रथमा वृक्तवर्हिषो महे वाजाय श्रवसे प्रियं दधुः ।

स त्वं नो वीर वीर्याय चोदय ॥१॥

अभ्याभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जन्मानमक्षितम् ।

शर्याभिर्न भर्माणो गर्भस्त्योः ॥२॥

अजीजनो अमृतं मर्त्याय अमृतस्य धर्मज्ञमृतस्य चारुणः ।

सदासरो वाजमच्छां सनिष्यदत् ॥३॥

(४)

(१-४) वृषस्यास्य वैश्वर्यो व्यस्यन्मदं कृणो । इन्द्रो देवता । अमृतं अमृतः ।

एन्दुमिन्द्राय सिञ्चते पिबति सोम्यं मधु । प्रार्धां५ सि चोदयते महित्वना ॥१॥

Sūkta 7

1506. Tvē soma prathamā vṛktabarhiṣo mahe vājāya śravase
dhiyam dadhuḥ.

Sa tvam no vīra vīryāya codaya.।

(Cf. Rv IX. 110.7)

1507. Abhyabhi hi śravasā tatardithotsam na kam cij
janapānam akṣitam.

Śaryābhir na bharamāṇo gabhastyoḥ.२

(Cf. Rv IX. 110.5)

1508. Ajījano amṛta martyāya kam ṛtasya dharmann
amṛtasya caruṇaḥ.

Sadāsaro vājam acchā saniṣyadat.।

(Cf. Rv IX. 110.4)

Sūkta 8

1509. Endum indrāya siñcata pibāti somyam madhu.

Pra rādhāmsi codayate mahitvanā.।

(Cf. S. 386; Rv VIII. 24.13)

1506. The noble men, who have liberated themselves from all worldly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power.
1507. O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands.
1508. O immortal elixir of life-force, you have generated the Sun for us, the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour).
1509. Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by His might rewards the donor with wealth and wisdom.

उपां हर्गणां पतिं राधः पृथन्मनवम् । नूनं श्रुधि स्तुवता अङ्घ्यस्य ॥२॥
न दात्रेण पुनं च न जज्ञे वीरतरस्त्वत् । न की राया नैवया न भन्दना ॥३॥

(९)

(१) "रुचंभ्याम्याङ्गुलम् : शिवेभ्यः कति । सोमो देवता । उज्जिष् कन्दः ॥

नन्दं व ओदतीनां नन्दं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुष्यसि ॥१॥

(१०)

(१-२) द्रुचस्यास्य देवायज्ञो बलिष्ठ कति । अङ्गिष्ठेण । इदती कन्दः ॥

देवो वो द्रविणोदाः पूणो विवष्टासिचम् ।

उदा सिञ्च्यसुपे वा पृणध्वमादिदो देव ओहते ॥१॥

1510. Upo harīṇām patiṁ rādhaḥ pṛncantam abravam.
Nūnaṁ śrudhi stuvato aśvyasya.₂
(Cf. Rv VIII. 24.14)

1511. Na hyāṅga purā ca na jajñe vīrataras tvat.
Na kī rāyā naivathā na bhandanā.₃
(Cf. Rv VIII. 24.15)

Sūkta 9

1512. Nadam va odatīnām nadam yoyuvatinām.
Patim vo aghnyānām dhenūnām iṣudhyasi.₁
(Cf. Rv VIII. 69.2)

Khaṇḍa IV

Sūkta 10

1513. Devo vo draviṇodāḥ pūrṇā vivaṣṭvāsicam.
Ud vā siñcadhvam upa vā pṛṇadhvam ād id vo deva
ohate.₁
(Cf. S. 55; Rv VII. 16.11)

1510. Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise.
1511. O immortal elixir of life-force, you have generated the Sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Stretching forth, you always go to battle constantly (in our favour).
1512. For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill.
1513. The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties.

त॑ ५ हो॒ता॒रम॒ध्व॒रस्य॑ प्र॒चेत॑सं व॒ह्नि॑ दे॒वा अ॑कृ॒ण्वत॑ ।
द॒धाति॑ रत्नं वि॒धते॑ सु॒वीर्य॑म॒ग्निर्जना॑य दा॒शुषे॑ ॥२॥

(११)

(१-५) एषस्तास्य धाम्नाः सोमार्किकः । अग्निर्वैवता । इहती कृण्वः ॥

अ॒दा॒र्शि ग्ना॒तुवि॒त्तमो॑ यस्मि॒न्वतान्वा॑दधुः ।
उ॒पो धु जा॑तमा॒र्यस्य॑ व॒र्द्धन॑म॒ग्निं नक्ष॑न्तु नो गि॒रः ॥१॥
यस्मा॒द्रिज॑न्त कृ॒ष्टय॑श्च॒कृत्या॑नि कृ॒ण्वतः॑ ।
स॒हस्र॑सां मे॒धसा॑तावि॒व त्मना॑ग्निं धी॒भिर्न॑मस्यत ॥२॥
प्र॒ दे॒वोदा॑सो अ॒ग्निः ॥३॥

1514. Tañ hotāram adhvarasya pracetasam vahnim devā
akṛṇvata.
Dedhāti ratnam vidhate suvīryam agnir janāya
dāśuṣe.₂
(Cf. Ṛv VII. 16.12)

Sūkta 11

1515. Adarśi gātuvittamo yasmin vratānyādadhuh.
Upo śu jātam āryasya varddhanam agnim nakṣantu no
giraḥ.₃
(Cf. S. 47; Ṛv VIII. 103.1)
1516. Yasmād rejanta kṛṣṭayaś carkṛtyāni kṛṇvataḥ.
Sahasrasām medhasātāviva tmanāgnim dhībhir
namasyata.₂
(Cf. Ṛv VIII. 103.3)
1517. Pra daivodāso agniḥ [devāñ indro na majmanā.
Anu mātaram pṛthivīm vī vāvṛte tasthau nākasya
śarmani.].₃
(Cf. Ṛv VIII. 103.2)

1514. The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains.
1515. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men.
1516. Men tremble (on account of uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you. in the solemn rite, continue to devoutly worship the adorable Lord, the bestower of thousands of blessings.
1517. Only fragmentary: प्र देवोदासो अग्निः - Rv. VIII. 103.2. [Fire-divine when invoked during the sunshine runs around the Mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.]

(१५)

(१-१) दृषत्वास्याङ्गिरसाः पानं देवावताः क्रतवः । अग्निर्वेता । गायत्री छन्दः ।

अ॒मं आ॒यु॒ःपि पव॑से ॥१॥

अ॒ग्नि॒र्वा॒पिः प॒व॒मानः॑ पा॒ञ्च॒जन्यः॑ पु॒रो॒हि॒तः । त॒मो॒महे॑ म॒हाग॑यम् ॥२॥

अ॒ग्ने प॑वस्व स्व॒पा अ॒स्मे व॑र्चः सु॒वी॒र्यम् । द॒ध॒द्र॒यि॑ म॒यि पो॑षम् ॥३॥

(१६)

(१-१) दृषत्वास्यामेवो गमूषव क्रतिः । अग्निर्वेता । गायत्री छन्दः ।

अ॒ग्ने पा॑वक रो॒चि॒षा म॑न्द्र॒या दे॒व जिह्वा॑या । आ दे॒वान्व॑क्षि यक्षि च ॥१॥

त॒ त्वा घृ॑त॒स्रवी॑महे चि॒त्र॒भा॒नो स्व॑र्द॒शाम् । दे॒वा॒ऽआ वी॑तये वह ॥२॥

Sūkta 12

1518. Agna āyāṃṣi pavase [ā suvor jam iṣam ca naḥ.
Āre bādhasva ducchunām.]
(Cf. S. 627; 1464; Rv IX. 66.19; Yv. XIX. 38;
XXXV. 16)

1519. Agnir iṣiḥ pavamānaḥ pāñca janyaḥ purohitaḥ.
Tam īmahe mahāgayam.²
(Cf. Rv IX. 66.20; Yv. XXVI. 9)

1520. Agne pavasva svapā asme varcaḥ suvīryam.
Dadhad rayim mayi posam.³
(Cf. Rv IX. 66.21; Yv. VIII. 38)

Sūkta 13

1521. Agne pāvaka rociṣā mandrayā deva jihvayā.
Ā devān vakṣi yakṣi ca.¹
(Cf. Rv V. 26.1; Yv. XVII. 8)

1522. Tam tvā ghṛtasnavīmahe citrabhāno svar dṛṣam.
Devāṃ ā vītaye vaha.²
(Cf. Rv V. 26.2)

1518. Only fragmentary: अग्न आयूषि पवसे - Rv. IX. 66.19.
[O adorable Lord, you support our lives, you send us fuel and food; may you drive far off the evil instincts.]
1519. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the forward leader at sacrifices. Hymned by the great, we solicit His blessings.
1520. O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment.
1521. O adorable Lord, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us Nature's bounties and honour them.
1522. Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the Sun to bring here Nature's bounties to partake of divine glory (in the creation).

वी॒ति॒हो॒त्रं त्वा कवे द्यु॒मन्तं॑ स॒मिधी॑महि । अ॒ग्ने वृ॒हन्त॑म॒ध्वरे ॥३॥

(१५)

(१-१) वृहत्स्वास्त्यपागमो गीतमग्निः । अग्निर्वैवता । नावधी वन्द्यः ।

अ॒वा नो अ॒ग्न ऊ॒तिभिर्गा॑य॒त्रस्य॑ प्र॒भर्म॑णि । वि॒श्वसु॑ धी॒यु व॑न्द्य ॥१॥

आ नो अ॒ग्ने रयि॑ भर स॒त्रासा॑ह वरे॒ण्यम् । वि॒श्वसु॑ पृ॒त्सु दु॒ष्टरे॑म् ॥२॥

आ नो अ॒ग्ने सु॒चेतु॑ना रयि॑ वि॒श्वायु॑पोषसम् । मा॒र्दिकं॑ धेहि जी॒वसे ॥३॥

(१५)

(१-१) वृहत्स्वास्त्यपागमो वेदुर्होति । अग्निर्वैवता । नावधी वन्द्यः ।

अ॒ग्निं हि॒न्वन्तु॑ नो धि॒यः स॒प्तिमा॑श्रुमि॒वाजि॑षु । तेन॑ जे॒ष्म ध॑न॒धनम् ॥१॥

1523. Viti hotram tvā kave dyumantam sam idhīmahi.
Agne brhantam adhware.₃
(Cf. Rv V. 26.3; Yv. 11.4)

Khaṇḍa IV

Sūkta 14

1524. Avā no agna ūtibhir gāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandya.₁
(Cf. Rv I. 79.7)

1525. Ā no agne rayim bhara satrāsāham vareṇyam.
Viśvāsu pṛtsu duṣṭaram.₂
(Cf. Rv I. 79.8)

1526. Ā no agne sucetunā rayim viśvāyu poṣasam.
Mārdīkam dhehi jīvase.₃
(Cf. Rv I. 79.9)

Sūkta 15

1527. Agniṁ hinvantu no dhiyaḥ saptim āśum ivājiṣu.
Tena jeṣma dhanan dhanam.₁
(Cf. Rv X. 156.1)

1523. At this worship-hall, we kindle you, O sage (the fire-divine), brilliant and vast, whose food is, as if, the comic oblations.
1524. Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn Gāyatra Sāman is chanted forth.
1525. O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances.
1526. O fire-divine, give us through your grace the wealth that supports and gives happiness all through our life.
1527. May our religious performances, rituals and others, bring sacred fire hither like a swift charger in battle; may we through him acquire all wealth.

यया गा आकरामहे सेनयामे तवोत्या । तां नो हिन्व मघत्तये ॥२॥
 आग्ने स्तूरं रयि भर पृथुं गोमन्तमश्विनम् । अग्निं खं वर्तया पविम् ॥३॥
 अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि । दधेभ्योतिर्जनैभ्यः ॥४॥
 अग्ने कतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । वोचा स्तोत्रे वचो दधत् ॥५॥

(११)

(1-5) उपस्थास्याजिरलो विरूप कविः । अग्निर्वेत्त । वापवी ऊन् ।

आग्नेमूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रतांसि जिन्वति ॥१॥
 दक्षिणे धार्यस्य हि दात्रस्याग्ने स्वःपतिः । स्तोता स्या तव शर्मणि ॥२॥

1528. Yayā gā ā karāmahai senayāgne tavotyā.
 Tām no hinva maghattaye.²
 (Cf. Rv X. 156.2)

1529. Āgne sthūram rayim bhara prthum gomantam
 aśvinam.
 Añdhi kham varitayā pavim.³
 (Cf. Rv X. 156.3)

1530. Agne nakṣatram ajaram āsūryaṁ rohayo divi.
 Dadhaj jyotir janebhyaḥ.⁴
 (Cf. Rv X. 156.4)

1531. Agne ketur viśām asi preṣṭhaḥ sreṣṭha upasthasat.
 Bodhā stotre vayo dadhat.⁵
 (Cf. Rv X. 156.5)

Sūkta 16

1532. Agnir mūrddhā divaḥ kakut patih prthivyā ayam.
 Apāṁ retāṁsi jinvaṭi.¹
 (Cf. S. 27; Rv VIII. 44.16; Yv. 111.12; 13.14; 15.20)

1533. Īśiṣe vāryasya hi dātrasyāgne svaḥ-patih.
 Stotā syām tava śarmanī.²
 (Cf. Rv VIII. 44.18)

1528. Send us, O adorable Lord for the acquisition of wealth, that army with which we may acquire cattle and other riches under your protection.
1529. Bring us, O adorable Lord, substantial and extensive wealth, consisting of cattle and horses; sprinkle the sky with rain; please expel the black marketeer (miser and wicked) or change his nature.
1530. O adorable Lord, you have elevated the eternal Sun in the firmament, giving light to people.
1531. O adorable Lord, you are the best loving and most excellent ensign of the people; may you appreciate our dearest regards and grant good life to the praiser.
1532. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the Lord of the earth; it sustains the seed of entire aquatic life.
1533. O fire-divine, Lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace.

उ॒दमे॑ शु॒चय॑स्तव शु॒क्रा भ्राज॑न्त ई॒रते॑ । तव॑ ज्योती॑रप्यर्चयः ॥३॥

॥ इति सामवेद उत्तरार्धिकः ॥

अथ सामवेद द्वितीयोऽर्कः

(१)

(१-३) कस्त्यस्तव पादुच्यो योतव कफि । अग्निर्वत्ता । गायत्री कन्तः ॥

कस्ते॑ जा॒मिर्ज॑नानाम॑मे॒ को दा॑सध्वरः । को॒ ह॒ कस्मि॑न्नसि श्रितः ॥१॥

त्वं जा॒मिर्ज॑नानाम॑मे॒ मित्रो॑ असि प्रियः । तस्मा॑ सखिभ्य॑ ई॒द्व्यः ॥२॥

यजा॑ नो मि॒त्रावरु॑णा यजा॑ देवा॑र॒ अत॑ बृ॒हत् । अ॒ग्ने यक्षि॑ स्वं दम॑म् ॥३॥

1534. Ud agne śucayas tava śukrā bhrājanta īrate.
Tava jyotīrīṣyarcayaḥ.³
(Cf. Rv VIII. 44.17)

Here ends Prapāṭhaka VII — Ardha I
Here also ends Adhyāya XIV

Adhyāya XV Prapāṭhaka VII Ardha II

Khaṇḍa I

Sūkta 1

1535. Kaste jāmir janānām agne ko dāśvadhvaraḥ.
Ko ha kasminn asi śritāḥ.¹
(Cf. Rv I. 75.3)

1536. Tvam jāmir janānām agne mitro asi priyaḥ.
Sakhā sakhibhya īḍyaḥ.²
(Cf. Rv I. 75.4)

1537. Yajā no mitrāvaruṇā yajā devām ṛtam bṛhat.
Agne yakṣi svam damam.³
(Cf. Rv I. 75.5; Yv. XXXIII. 3)

1534. O fire-divine, may your shining pure and bright flames go upward with your lustre and splendour.

END

Adhyāya XV

- 1535 O foremost adorable Lord, who is your kin among men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend?
1536. O foremost fire-divine, indeed you are alone your kin amongst men; you are their beloved friend, a friend whom friends may supplicate.
1537. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house.

(१)

(१-४) वृषत्यास्य गार्गिनो विधासिष क्रतिः । धर्मिरेता । गार्गयी कर्मः ॥

इ॒द॒न्यो नम॑स्य॒स्तिर॒स्तामा॒॑सि द॑र्श॒तः । सम॑मि॒रिष्य॑ते वृषा ॥१॥
 वृषो॑ अ॒ग्निः समि॑ध्यते॒श्चो न॑ दे॒ववा॑हनः । त॑ ह॒विष्म॑न्त इ॒वते ॥२॥
 वृष॑णं त्वा व॒र्यं वृष॑न्वृष॒णः समि॑धीमहि । अ॒ग्ने दी॑य॒तं वृ॑ह॒त् ॥३॥

(२)

(१-४) वृषत्यास्यादित्यो विरूप क्रतिः । धर्मिरेता । गार्गयी कर्मः ॥

उ॒त्ते वृ॑ह॒न्तो अ॒चयः॑ समि॒धान॑स्य दी॒दिवः॑ । अ॒ग्ने शु॒क्रासं॑ इ॒रते ॥१॥
 उ॒प त्वा जु॒हो॑म॒मं घृ॒ताची॑र्यन्तु ह॒र्यत॑ । अ॒ग्ने ह॒व्या जु॑षस्व नः ॥२॥
 म॒न्द्र ह॑तो॒तार॑मृ॒त्विजं॑ चि॒त्रमा॑नु वि॒भाव॑सुम् । अ॒ग्निमी॑दे स उ॒ श्रव॑त् ॥३॥

Sūkta 2

1538. Īdenyo namasyas tīras tamāṁsi darśataḥ.
 Sam agnir idhyate vṛṣā.₁
 (Cf. Rv III. 27.13; Av. XX. 102.1)

1539. Vṛṣo agniḥ samidhyateśvo na devavāhanaḥ
 Taṁ haviṣamanta īdate.₂
 (Cf. Rv III. 27.14; Av. XX. 102.2)

1540. Vṛṣaṇam tvā vayam vṛṣan vṛṣaṇaḥ samidhīmahi.
 Agne dīdyatam bṛhat.₃
 (Cf. Rv III. 27.15; Av. XX. 102.3)

Sūkta 3

1541. Ute bṛhanto arcayaḥ samidhānasya dīdivaḥ.
 Agne śukrāsa īrate.₁
 (Cf. Rv VIII. 44.4)

1542. Upa tvā juhvo mama ghr̥tācīr yantu haryata.
 Agne havyā juṣasva naḥ.₂
 (Cf. Rv VIII. 44.5)

1543. Mandraṁ hotāram ṛtvijam citrabhānum vibhāvasum.
 Agnim īde sa u śravat.₃
 (Cf. Rv VIII. 44.6)

1538. The revered, adorable beauty in gloom showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled.
1539. The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home.
1540. Profusely offering homage, we kindle the mighty shining fire-divine, who showers benefits on his devotees.
1541. O brilliant fire-divine, as you are kindled, your great flames start blazing up.
1542. O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings.
1543. I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations.

(४)

(१-४) द्युचत्पास्य प्राणयो भर्गो ऋषिः । अग्निर्वेद्यः । बृहती छन्दः ॥

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
 पाहि गीर्भित्सृभिर्हृजां पते पाहि चतसृभिर्वसो ॥१॥
 पाहि विश्वस्मादक्षसो अरावणः प्र स्म वजेषु नोव ।
 त्वामिदि नेदिष्ठं देवतातय आपि नक्षामहे वृधे ॥२॥

(५)

(१-४) इषस्यान्यायमित्त ऋषिः । अग्निर्वेद्यः देवताः । बृहत् छन्दः ॥

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमां अदर्शि ।
 चिकिद्भि भाति भासा बृहतासिकीमेति दक्षतीमपाजन् ॥१॥
 कृष्णां यदेनीमभि वर्षसाभूज्जनयन्प्राप्य बृहतः पितुर्जाम् ।
 ऊर्ध्वं भानुं सूर्यस्य स्तनायन्दिवो वसुभिररतिर्वि भाति ॥२॥

Sūkta 4

1544. Pāhi no agna ekayā pāhyūta dvitīyayā.
 Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso. 1
 (Cf. S. 36; Ṛv VIII. 60.9; Yv. XXVII. 43)
1545. Pāhi viśvasmād rakasas6 arāvṇaḥ pra sma vājeṣu nova.
 Tvām idd hi nedīṣṭham devatātaya āpim nakṣāmahe
 vṛdhe. 2
 (Cf. Ṛv VIII. 60.10)

Khaṇḍa II

Sūkta 5

1546. Ino rājann aratiḥ samiddho raudro dakṣāya suṣumām
 adarśi;
 cikid vi bhāti bhāsā bṛhatāsiknīm eti ruśatīm apājan. 1
 (Cf. Ṛv X. 3.1)
1547. Kṛṣṇām yad enīm abhi varpasābhūj janayan yoṣām
 bṛhataḥ pitur jān.
 Ūrdhvam bhānuṁ sūryasya stabhāyan divo vasubhir
 aratir vi bhāti. 2
 (Cf. Ṛv X. 3.2)

1544. O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches.
1545. May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them.
1546. You, O most effulgent among all, are regarded as Lord, the fire-divine, the conveyor of oblations, the radiant, the formidable, one with the potentiality of procuring prosperity of your devotees, and one of illustrious birth. You are regarded as all-knowing, and with great lustre, you proceed forward, scattering the glimmering darkness of night.
1547. Having overcome the departing dark night by his radiance, he (the fire-divine) begets dawn, the divine damsel, the daughter of the great father-heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the Sun.

भद्रो भद्रया सचमान आगात्स्वसारं जारो अम्येति पश्चात् ।
 सुप्रकेतैर्युभिरभिर्वितितुष्टुशब्दिवर्णैरभि राममस्यात् ॥३॥

(१)

(१-१) सुप्रकेतस्य अन्य आगा प्रणिः । अङ्गिरसता । गायत्री ८५५ ।

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥१॥
 दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कद्व बोच हृदे नमः ॥२॥
 अधा त्वं हि नस्करो विश्वा असाम्यं सुक्षितीः । वाजेद्रविणसो गिरः ॥३॥

1548. Bhadro bhadrayā 'śacamāna āgāt svasāram jāro
 abhyeti paścāt.
 Supraketair dyubhir agnir vitiṣṭhan ruśadbhir vaṇṇair
 abhi rāmam hāt.₃
 (Cf. Rv X. 3.3)

Sūkta 6

1549. Kayā te agne aṅgira ūrjo napād upastutim.
 Varāya deva manyave. (1)
 (Cf. Rv VIII. 84.4)
1550. Dāśema kasya manasā yajñasya sahaso yaho.
 Kad u voca idam namaḥ.₂
 (Cf. Rv VIII. 84.5)
1551. Adhā tvaṁ hi naskaro viśvā asmabhyaṁ suksītīḥ.
 Vāja draviṇaso giraḥ.₃
 (Cf. Rv VIII. 84.6)

1548. The blessed one along with the other blessed, and thus inter-twined with the lustrous dawn, the Sun, spreading his light, and throwing out the darkness with ease, meets thereafter the one who has come on her own. Now he places the dawn in his front, and rises, — thus one has the morning, spreading out his colourful illumined beams everywhere, he(the Sun) overpowers the entire darkness.
1549. O fire-divine, O adorable, the Lord of vital forces, the Son of energy, with what hymns shall I adore you, praise you, for your venerable pride?
1550. O Child of strength, tell me what offering, as your worshipper shall I present to you with a devoted mind and what prayer shall I now speak to you?
1551. O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food.

(७)

(१-२) इषुचन्त्यास्य पापाचो नर्यं कपिः । अग्निर्वेत्ता । वृणी कन्दः ।

अ॒ग्निं वा॑ या॒ह्यग्नि॑भिर्हो॒तारं॑ त्वा वृ॒णीम॑हे ।
 आ त्वा॒मन॑क्तु प्र॒यता॑ ह॒विष्म॑ती यजि॑ष्ठं ब॒र्हिःस॑दे ॥१॥
 अ॒च्छा हि॑ त्वा स॒हसः॑ सु॒नो अ॒ग्निरः॑ सु॒चम्बर॑न्त्यध्व॒रे ।
 ऊ॒र्जो न॑पातं घृ॒तकेश॑मीमहे॒भि य॑ज्ञेपु॒ पू॒र्व्यम् ॥२॥

(१-२) इषुचन्त्यास्यः पापाचो नर्यं कपिः । अग्निर्वेत्ता । वृणी कन्दः ।

अ॒च्छा नः॑ शी॒रशो॑चि॒र्यं गि॑रौ यन्तु द॒र्शत॑म् ।
 अ॒च्छा य॑ज्ञासो न॒मेसा॑ पु॒रुष॑मुं पु॒रुप्र॑शस्त॒मृत॑ये ॥१॥
 अ॒ग्निं मु॑नुं सहसो जा॒तवे॑दसं दाना॒य वा॑र्योणा॒म् ।
 दि॒ता यो मृ॑द॒न्ता म॑र्त्ये॒ष्व्य होता॑ म॒न्द्रत॑मो वि॒शि ॥२॥

Sūkta 7

1552. Agna ā yāhyāgnibhīr hotāram tvā vṛṇīmahe.
 Ā tvām anaktu prayatā haviṣmatī yajīṣṭham barhīr ā
 sade.₁
 (Cf. Ṛv VIII. 60.1; Av. XX. 103.2)

1553. Acchā hi tvā sahasah sūno agnirah srucaś
 carantiyadhvare.
 ūrjo napātam ghṛtakeśam imahegnim yajñeṣu
 pūrvyam.₂
 (Cf. Ṛv VIII. 60.2; Av. XX. 103.3)

Sūkta 8

1554. Acchā naḥ śiraśociṣam giro yantu darśatam.
 Acchā yajñāso ṇamasā purūvasum puru
 praśastam ūtaye.₁
 (Cf. Ṛv VIII. 71.10)

1555. Agniṁ sūnuṁ sahaso jātavedasam dānāya vāryāṇām.
 Dvitā yo bhudamṛto martyeṣvā hotā mandratamo
 viśi.₂
 (Cf. Ṛv VIII. 71.11)

1552. O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; please do come and enshrine our hearts.
1553. O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice, i.e. the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames.
1554. Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations comes for protection near him who is rich in praise and rich in wealth.
1555. (Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house.

(५)

(१-४) वृषत्पाम्य अभियो विश्वमिष कृतिः । देवा देवताः । पापवी हन्तः ।

अ॒दाम्यः॑ पु॒रप॑ता वि॒शाम॑मि॒माम॑नु॒षीणा॑म् । तूर्णी॑ रथः स॒दा न॑वः ॥१॥

अभि॑ प्रया॑सि वा॒हसा॑ दा॒श्वाः अ॑भ्योति म॒र्त्ये । क्षय॑ पाव॒कशो॑चिषः ॥२॥

सा॒ह्वान्वि॑श्वा अभि॒युजः॑ क॒तुर्दे॒वाना॑मभृ॒क्तः । अ॒भिस्तु॑विश्रव॒स्तमः॑ ॥३॥

(६)

(१-२) वृषत्पाम्य श्राम्यः सोमविजिह्विः । अभिरैषता । भद्रान्विषद् हन्तः ।

भ॒द्रो नो॑ अ॒भिरा॑हुतो भ॒द्रा रा॑तिः सु॒भग॑ भ॒द्रो अ॑ध्वरः ।

भ॒द्रा उ॑त प्र॒शस्त॑यः ॥१॥

Khaṇḍa III

Sūkta 9

1556. Adābhyaḥ pura etā viśām agnir mānuṣiṇām.

Tūrṇī rathaḥ sadā navaḥ.₁

(Cf. Ṛv III. 11.5)

1557. Abhi prayāṁsi vāhasā dāśvām aśnoti martyaḥ.

Kṣayam pāvaka śociṣaḥ.₂

(Cf. Ṛv III. 11.7)

1558. Sāhvānviśvā abhiyujāḥ kratur devānām amṛktaḥ.

Agnis tuvi śravastamaḥ.₃

(Cf. Ṛv III. 11.8)

Sūkta 10

1559. Bhadro no agnirāhuto bhadra rātiḥ subhaga bhiadro
adhvaraḥ.Bhadra uta praśastayaḥ.₁

(Cf. S. 111; Ṛv VIII. 19.19; Yv. XV. 38)

1556. The adorable Lord, the one who goes before anyone born, prior to human race; the speedy carrier of virtues, is ever new and insusceptible to any harm.
1557. By bringing offerings to Him, the mortal worshipper obtains a home from Him whose light is pure.
1558. Inviolable are the powers of Nature's bounties; our adorable Lord subdues all enemies. He, verily, is mightiest in fame.
1559. May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.

भद्रं मनः कृणुष्व वृत्रतूर्य येनो समन्तु सासहिः ।
अव स्थिरा तनुहि भूरि शब्दता वनेमा ते अभिष्टये ॥२॥

(११)

(१-३) वृत्रस्यास्य वानुष्मो गोतम क्रफि । अद्रिस्ताव देवते । शम्बिहृ कृणुः ॥

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे देहि जातवेदो महि श्रवः ॥१॥
स ईधानो वसुष्कविरमिरीदेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥२॥
क्षपो राजबुत त्नामो वस्तोरुतोपसः । स तिरग्मजम्भ रक्षतो दह प्रति ॥३॥

1560. Bhadram manah kṛṇuṣva vṛtra tūrye yenā samatsu sāsaḥiḥ.

Ava sthīrā tanuhi bhūri śarddhatām vanemā te abhiṣṭaye.²

(Cf. Rv VIII. 19.20; Yv. XV. 39.40)

Sūkta 11

1561. Agne vājasya gomata īśānaḥ sahaso yaho.

Asme dehi jātavedo mahi śravaḥ.¹

(Cf. S. 99; Rv I. 79.4; Yv. XV. 35)

1562. Sa idhāno vasuṣ kavir agnir īdenyo girā.

Revadasmabhyam purvaṇīka dīdihi.²

(Cf. Rv. I. 79.5; Yv. XV. 36)

1563. Kṣapo rājann uta tmanāgne vastor utośasaḥ.

Sa tigmā jambha rakṣaso daha prati.³

(Cf. Rv I. 79.6; Yv. XV. 37)

1560. O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers.
1561. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, please give us abundant sustenance.
1562. He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth.
1563. O shining fire-divine, may you drive off at night and at dawns the pollutants with your sharp flames.

(१-६) हवस्तास्यायेमो गोपयन् कर्म । अग्निर्वैराग्यः । (१) यययाथा मनुहुम् ।

(१-१) द्वितीयाह्वीयमोथ नावयी कन्वसी ॥

विशोविशो वो अतिथिं वाजयन्तः पुरुत्रियम् ।

अग्निं वो दुर्यं वचं स्तुपे शूषस्य मन्मभिः ॥१॥

यं जनांसो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥

पन्यांसं जातवेदसं यो देवतात्युद्यता । हव्यान्पर्ययदिवि ॥३॥

(११)

(१-१) हवस्तास्याद्विरतो भगवानो वीतदन्वो वा कर्मिः । अग्निर्वैराग्यः । यययी कन्वः ॥

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।

विप्रं होतारं पुरुवारमद्रुहं कविं सुधैरामहे जातवेदसम् ॥१॥

Ṛ̥haṇḍa IV

Sūkta 12

1564. Viśo viśo vo atithim vājayantāḥ purupriyam.
Agnim vo duryam vaca stuṣe sūśasya manmabhiḥ.¹
(Cf. S. 87; Ṛv VIII. 74.1)

1565. Yam janāso haviṣmanto mitram na sarpir āsutim.
Praśaṁsanti praśastibhiḥ.²
(Cf. Ṛv VIII. 74.2)

1566. Panyāṁsam jātavedasam yo devatātyudyatā.
Havyānyaicrayad divi.³
(Cf. Ṛv VIII. 74.3)

Sūkta 13

1567. Samiddham agniṁ samidha girā gṛṇe śucim pāvakam
puro adhware dhruvam.
Vipraṁ hotāram puruvāram adruham kaviṁ sumnair
īmahe jātavedasam.¹
(Cf. Ṛv VI. 15.7)

1564. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home.
1565. (The fire-divine or the foremost adorable Lord) whom men, bearing oblations and clarified butter, worship with songs of praise, as if he were a friend.
1566. (May we) worship Him who is most lauded and is omniscient. The worshipper sends to heaven the devotional oblations with all earnestness.
1567. We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, he is benevolent, omniscient and full of wisdom.

त्वां दूतममे अमृतं पुनेपुने हव्यवाहे दधिरे पायुमीद्व्यम् ।
 देवास्तम् मत्तास्तम् जाग्र्यां विभुं विस्पतिं नमसा निषेदिरे ॥२॥
 विभूषत्तम् उभयां अनु व्रता दूतो देवानां रजसी समीपसे ।
 यत्ते धीतिं सुमतिमावृणोमहेधं स्मा नस्त्रिवरूयः शिवो भव ॥३॥

(१५)

(१-१) एषस्वात्य आग्नेः दधोणे वाईस्त्योऽग्निः वाचको वा कपिः । अग्निर्देवः । पायमीद्व्यः ॥

उपे त्वा जामयो गिरो देदिशतीर्हविष्कृतः । वायोरनिके अस्त्रिरन् ॥१॥
 यस्य त्रिधात्वृत्तं बर्हिस्तस्यावसन्दिनम् । आपश्चिन्ति देधा पदम् ॥२॥

1568. Tvām dītam agne amṛtam yuge yuge havyavāham
 dadhire pāyum idyam.

Devāsaś ca martāsaś ca jāgrvim vibhum viśpatim
 namasā ni śedire.₂

(Cf. Ṛv VI. 15.8)

1569. Vibhūṣann agna ubhayān anu vṛatā dūto devānām
 rajasī sam iyase.

Yat te dhītiṁ sumatiṁ āvṛṇīmahedha smā nas
 trivarūthaḥ śīvo bhava.₃

(Cf. Ṛv VI. 15.9)

Sūkta 14

1570. Upa tvā jāmaya giro dediśatīr haviṣkṛtaḥ.

Vāyor anīke asthīran.₁

(Cf. S 13; Ṛv VIII. 102.13)

1571. Yasya tridhātvaṛtam barhistasthāvasandinam.

Āpaścin ni dadhā padam.₂

(Cf. Ṛv VIII. 102.14)

1568. O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, just as the fire is placed on a sacred altar.
1569. O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your affection, and gracious care, O guard'an of the three regions, may you be auspicious and well-wishing to us.
1570. The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality.
1571. The cosmic waters find their place in Him, for whom the triple-uncovered, but unbound firmaments is established.

पदे देवस्य मीधुपोनाष्टमिरुतिभिः । भद्रा सूर्य इवोपदेक् ॥३॥

॥ इति वज्रस्य द्वितीयोक्तः ॥

अथ वज्रस्य कृत्विजोक्तः

(१)

(१-२) इवोपदेक् इत्यनेन वेदातिविशेषः । अथवा वेदात् वेदात् । इति वज्रः ।

अभि त्वा पूर्वपीतय इन्द्र स्तोमैर्मिरायवः ।

समीचीनास अभवः समस्वरज्जुद्रा गृणन्त पूर्व्यम् ॥१॥

अस्येदिन्द्रा वावृधे वृष्यम् शवो मदे सुतस्य विष्णवे ।

अथा तमस्य महिमानमायवोनु एवन्ति पूर्व्या ॥२॥

1572. Padam devasya mīdhuṣonādhṛṣṭabhir ūtibhiḥ.
Bhadrā sūrya ivopadr̥k. 3
(Cf. Ṛv VIII. 102.15)

Here ends Prapāthaka VII.— Ardha II
Here also ends Adhyāya XV

Adhyāya XVI
Prapāthaka VII — Ardha III

Khaṇḍa I

Sūkta 1

1573. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ sam asvaran rudrā gṛṇanta
pūrvyam. 1
(Cf. S. 256; Ṛv VIII. 3.7; Av. XX. 19.1)

1574. Asyed indro vāvṛdhe vṛṣṇyam śavo made sutasya
viṣṇavi.
Adyā tam asya mahimānam āyavonu śṭuvanti
pūi /athā. 2
(Cf. Ṛv VIII. 3.8; Yv. XXXIII. 97; Av. XX. 99.2)

1572. Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun.

END

Adhyāya XVI

1573. O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).
1574. The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever.

(२)

(१-४) वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥१॥

इन्द्राग्नी नवति पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मेणा ॥२॥

इन्द्राग्नी अपसस्यर्गुप प्र यन्ति धीतयः । ऋतस्य पण्याऽऽनु अनु ॥३॥

इन्द्राग्नी तविषाणि वा सधस्थानि प्रयासि च । युवोरमूर्य हितम् ॥४॥

(३)

(१-४) इन्द्राग्नी इष आ वृणे । इन्द्राग्नी इष आ वृणे ॥

इन्द्राग्नी इष आ वृणे । इन्द्राग्नी इष आ वृणे ।

अग्रे न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥

Sūkta 2

1575. Pra vāmarcantiyukthino nīthāvīdo jaritārah.

Indrāgnī īṣa ā vṛṇe.₁

(Cf. S. 1703; Rv III. 12.5)

1576. Indrāgnī ravatim puro dāsāpatnīr adhūnutam.

Sākam ekena karmaṇā.₂

(Cf. S. 1704; Rv III. 12.6)

1577. Indrāgnī apasas paryupa pra yanti dhītayaḥ.

Ṛtasya pathyā.₃anu.₃

(Cf. S. 1694; Rv III. 12.7)

1578. Indrāgnī taviṣāni vām sadha sthāni prayāṁsi ca.

Yuvor ap tūryaṁ hitam.₄

(Cf. S. 1695; Rv III. 12.8)

Sūkta 3

1579. Śagdhyū śu śacī pata indra viśvābhir ūtibhiḥ.

Bhagam na hi tvā yaśasam vasuvidam anu śūra carāmasi.₁

(Cf. S. 253; Rv VIII. 61.5; Av. XX. 118.1)

1575. O rays of the inner cosmic Sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment.
1576. O rays of the inner cosmic Sun and lightning (*indrāgnī*) with one united effort you overthrow ninety strongholds possessed by evil forces.
1577. O rays of the inner cosmic Sun and lightning, the enlightened persons always tread the paths of truth.
1578. O rays of the inner cosmic Sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable.
1579. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.

पौरो जम्भस्य पु०रु०द्रवामस्युत्तो देव हिरण्ययः ।
न कि०र्हि दानं परिमर्दि०पत्वे यद्य०यामि तदा भ० ॥२॥

(४)

(1-२) इषुषस्यान्व आश्रयो भर्गं कृति । इन्द्रो देवता । इषती उन्मः ॥

त्वं० हो०हि चै०वे वि०दा भ०गं वसु०त्तये ।
उ०हा०ष०स्व म०घ०व०ना०वि०ष्टये उ०दि०न्द्रा०श्व०मि०ष्टये ॥१॥
त्वं पु०रु० सह०स्रा०णि श०तानि च यू०था दाना०य म०५०ह०से ।
आ पु०र०न्द०रे च०हृ०म वि०प्र०व०च०स इ०न्द्रं गा०य०न्तो०व०से ॥२॥

1580. Pauṛo aśvasya purukṛd gavām asyutso deva
hiranyayah.

Na kir hi dānam parimarddhiṣat tve yad yadyāmi tad ā
bhara.₂

(Cf. Rv VIII. 61.6; Av. XX. 118.2)

Sakta 4

1581. Tvaṁ hyehi cerave, vidā bhagam vasuttaye.

Ud vāvṛṣasva maghavan gaviṣṭāya ud indrāśvam
iṣṭaye.₁

(Cf. S. 240; Rv VIII. 61.7)

1582. Tvam purū sahasrāṇi śatāni ca yūthā dānāya
marhase.

Ā purandaram cakṛma vipra vacasa indram
gāyanto'vase.₁

(Cf. Rv VIII. 61.8)

- 1580 You are the promoter of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are a fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you
- 1581 Bounteous as you are, come, and get wealth to be distributed to your worshippers. o bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker
1582. You keep hundreds and thousands of herds for granting: reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils.

(५)

(१-५) इष्टुवत्वात्वा काष्ठाः सोमयजिर्गतिः । मन्त्रिण्यता । इत्यती कन्दः ॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
 मधोर्ना पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वमये ॥१॥
 अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
 उभे तौके तनये दस्म विस्पते पर्शि राधो मघोनाम् ॥२॥

(६)

(१) एष्टुवत्वात्वाजीर्गतिः सुमन्त्रेण कतिः । वस्वो देवता । विष्टुवत्वाजी कन्दः ॥

इमं मे वरुण शुवो हवमथा च मृदय । त्वामवस्युरा चके ॥३॥

Sūkta 5

1583. Yo viśvā dayate vasu hotā mandro janānām.
 Madhor na pātrā prathamānyasmai pra stomā
 yantvagnaye.₁
 (Cf. S. 44; Rv VIII. 103.6)

1584. Aśvam na gīrbhī rathyaṁ sudānavo marmrjyante
 devayavaḥ.
 Ubhe toke tanaye dasma viśpate parśi rādho
 maghonām.₂
 (Cf. Rv VIII. 103.7)

Khaṇḍa II

Sūkta 6

1585. Imam me varuṇa śrudhī havam adyā ca mṛdaya.
 Tvām avasyur ā cake.₁
 (Cf. Rv I. 25.19; Yv. XXI. 1)

1583. May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.
1584. The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children.
1585. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings.

(७)

(1) एकवेत्तास्वाङ्गितः सुवसः शक्तिः । ववापतिर्विषातः । नारमी कन्वः ॥

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भर ॥१॥

(८)

(1-२) इन्द्रमन्वात्य काम्यो मेवातिषिकेकि । इन्द्रादी देवते । इन्द्रा कन्वः ॥

इन्द्रमिदेवतातय इन्द्रं प्रपत्यध्वरे ।

इन्द्रं समीके वनिना हवामह इन्द्रं धनस्य सातये ॥१॥

इन्द्रो मक्का रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।

इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे स्वानास् इन्द्रवः ॥२॥

Sūkta 7

1586. Kayā tvam na ūtyābhi pra mandase vṛṣan.
Kayā stotṛbhya ā bhara.₁
(Cf. Rv VIII. 93.19; Yv. XXXVI. 7)

Sūkta 8

1587. Indram id devatātaya indram prayatyadhvare.
Indram sam īke vaniīo havāmaha indram dhanasya
sātaye.₁
(Cf. S. 249; Rv VIII. 3.5; Av. XX. 118.3)
1588. Indro mahnā rodasī paprathac chava indrah sūryam
arocayat.
Indre ha viśvā bhuvanāni yemira indre svānāsa
indavaḥ.₂
(Cf. Rv VIII. 3.6; Av. XX. 118.4)

1586. O showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous?
1587. We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are in progress. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.
1588. The resplendent lord, by virtue of His prowess, spreads out earth and heaven. He renders the Sun radiant. In him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow.

[९]

(१) रक्त्वन्त्याम् भोवन् विवर्त्तन् क्रान् । विवर्त्तन् देवता । विवृत् क्रान् ।

वि॒श्वे॒कर्म॑ह॒विषा॑ वा॒वृ॒धा॒नः स्व॑यं य॒जस्व॑ त॒न्वा॑ ३५ स्वा॑ हि ते ।
मु॒ह्यन्त्व॑न्ये अ॒भि॒तो ज॑ना॒स इ॒ह॒स्माकं॑ म॒घवा॑ सु॒रिर॑स्तु ॥१॥

[१०]

(१-१) हविष्यास्य वावृधानागत क्रान् । भोवन् देवते । अत्यहिरन् ।

अ॒या रु॑चा ह॒रि॒ण्या पु॒ना॒नो वि॒श्वा द्वे॒षा॑ ५५ सि॒ तर॑ति स॒यु॒ग्व॒भिः सु॒रो न स॑यु॒ग्व॒भिः ॥
धा॒रा वृ॒ष्टस्य॑ रो॒चने॑ पु॒ना॒नो अ॒रुषो॑ ह॒रिः ।
वि॒श्वा यदृ॒षा परि॑या॒स्यु॒कभिः॑ स॒प्त॒स्यै॒भिः ॥१॥
प्रा॒ची॒मानु॑ प्र॒दि॒शो या॑ति चे॒कित॑त्स ५ रा॒श्मि॒भिर्य॑तते द॒श॒तो र॑था द॒न्यो द॑श॒तो र॑थः ।
अ॒ग्न॒म॒नु॒क्यानि॑ पौ॒ ५ स्ये॒न्द्र जै॒त्राय॑ ह॒र्षय॑न् ।
व॒ज्र॒श्च यदृ॒षा अ॒नप॑च्युता स॒मत्स्व॑नपच्युता ॥२॥

Sūkta 9

1589. Viśvakarman haviṣā vāvṛdhānaḥ svayam yajasva
tanvām svā hi te.
Muhyantvanye abhito janāsa ihāsmākam maghavā
sūrir astu. 1
(Cf. Rv X. 81.6; Yv. XVII. 22)

Sūkta 10

1590. Ayā rucā hariṇyā punāno viśva dveṣāṁsi tarati sa
yugvabhiḥ. sūro na sa yugvabhiḥ.
Dhārā pṛsthasya rocate punāno aruṣo hariḥ. Viśvā yad
rūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ. 1
(Cf. S. 463; Rv IX. 111.1)

1591. Prācīm anu pradiśam yāti cekitat sam raśmibhir yatate
darśato ratho daivyo darśato rathaḥ.
Agmann ukthāni pauṇsyendram jaitrāya harṣayan.
Vajraś ca yad bhavatho an apacyutā
samatsvanapacyutā. 2
(Cf. Rv IX. 111.3)

1589. O universal architect, the creator of all things, you are exalted by offerings, in your own divine person, or at the consecrated fire. May the enemies, the unbelievers, all around be stupefied, and may you, the courteous Lord, the All-wise, be always with us
1590. The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the Sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green tinted elixir is resplendent, pervading all constellations with grand splendour, verily, with prayers in seven-metres (or seven-mouthed) high (flown splendour
1591. The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot, — verily, the celestial beautiful chariot, meets the Sun's rays: the hymn of manly praises invoke the resplendent Self and stimulates Him to victory. The Self is resplendent with adamant determination and you thus become invincible, verily, you are invincible in the battle of life

त्वे॒ ह॒ त्वत्प॑णानां वि॒दो वा॒सु स॑ मा॒तृभिर्म॑जयसि स्व आ द॑म ऋ॒तस्य॑ धी॒तिभिर्द॑मे ।
 प॒राव॑तो न॒ साम॑ तद्यत्रा र॑णन्ति धी॒तयः॑ ।
 त्रिधा॑तुभि॒ररु॑षीभिर्व॒यो दधे॑ रोच॒मानो॑ व॒यो दधे॑ ॥३॥

(११)

(१) मरुचस्यस्य काम्ययो भगवान् कृपिः । दूता देवता । मातृवी कृपः ।

उ॒त नो॑ गो॒षणि॑ धि॒यम॑श्वासो वा॒जसा॑सुत । नृ॒वत्कृ॑णु॒युतये॑ ॥१॥

(१२)

(१) मरुचस्यस्य पशुगणो गोतम कृपिः । मरुतो देवता । मातृवी कृपः ।

श॒शमा॑नस्य वा न॒रः स्व॑दे॒स्य स॒त्यश॑वसः । वि॒दो का॑मस्य वे॒नेतः॑ ॥१॥

1592. Tvaṁ ha tyatpaṇīnām vido vasu sam mātṛbhir
 marjayasi sva ā dama ṛtasya dhītibhir dame.
 Parāvato na sāma tad yatrā rananti dhītayaḥ.
 Tridhātubhir aruṣibhir vayo dadhe rocamāno vayo
 dadhe.₃
 (Cf. Rv IX. 111.2)

Khaṇḍa III

Sūkta 11

1593. Uta no goṣaṇim dhiyam aśvasām vājasām uta.
 Nṛvat kṛṇuhyūtaye.₁
 (Cf. Rv VI. 53.10)

Sūkta 12

1594. Śaśamānasya vā naraḥ svedasya satyaśvasaḥ.
 Vidā kāmasya venataḥ.₁
 (Cf. Rv I. 86.8)

1592. O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode, are consecrated, — verily, in your own abode, consecrated by cosmic waters at the place of sacrifice. The Sāman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food, verily, the shining one gives us food and nutrition.
1593. Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use
1594. O truly strong brave vital breaths, you know the toil of him who sings your praise, and the desire of him who loves you.

(११)

(१) उपमन्त्रात् भगवान् कृत्रिण दीप्यन्तिमस्तौ वा कृत्रि । दिवे देवा देवता । गावयी छन्दः ।

उपे नः सूनवो गिरः शृण्वन्त्यमृतस्य ये । मुमुदीका भवन्तु नः ॥१॥

(१२)

(१-३) दृषमन्त्रात् गतिमो रामश्च कृत्रि । द्यावापृथिवी दिवश्च देवता । गावयी छन्दः ।

प्र वा महि द्यावी अभ्युपस्तुति भरामहे । शुची उप प्रशस्तये ॥१॥

पुनानि तन्वा मिथः स्वेन दक्षेण राजयः । ऊह्याथे रज्यन्तम ॥२॥

मही मित्रस्य साधथस्तरन्ता पिप्रता क्रतम । परि यज्ञ नि पदशुः ॥३॥

(१५)

(१-३) दृषमन्त्राधीनतिः पुनराव कृत्रि । इन्द्रो देवता । गावयी छन्दः ।

अयमु ते समनसि कपाते इव गर्भधिम् । यच्चस्तश्चिन्न ओहसे ॥१॥

Sūkta 13

1595. Upa nah sūnavo girah śṛṇvantvamṛtasya ye.

Sumṛḍikā bhavantu nah. 1

(Cf. Ṛv VI. 52.9; Yv. XXXIII. 77)

Sūkta 14

1596. Pra vām mahi dyavi abhyupa-stutim bharāmahe.

Śuci upa praśastaye. 1

(Cf. Ṛv IV. 56.5)

1597. Punāne tanvā mithah svena dakṣeṇa rājathah.

Ūhyāthe sanād ṛtam. 2

(Cf. Ṛv IV. 56.6)

1598. Mahi mitrasya sādhatas taranti piprati ṛtam.

Pari yajñam ni śedathuh. 3

(Cf. Ṛv IV. 56.7)

Sūkta 15

1599. Ayamū te sam atas kapota iva garbhadhim.

Vacas tac cin na ohase. 1

(Cf. S. 183; Ṛv I. 30.4; Yv. XX. 45.1)

1595. May all sons of the immortal hear our words and be the source of happiness to us
1596. We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart.
1597. You physically sanctify each other, and shine by your own power and thus you function according to eternal laws.
1598. O mighty heaven and earth, you fulfil the aspirations of your friends, distributing food and giving sustenance; may your blessing be always with us in our dedicated task.
1599. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate

स्तोत्रं राधानां पते गिरवाहो वीरं यस्य ते । विभूतिरस्तु सूर्यतो ॥२॥
ऊर्ध्वस्तिष्ठ न ऊतयेसिन्वाजे शतक्रतो । समन्येषु ब्रवावहौ ॥३॥

(११)

(१-३) उपस्थास्य वागाचो हवीत कपिः । शत्रो देवता । वाचमी इन्द्रः ।

गाव उप वदावटे महौ यज्ञस्य रप्सुदा । उभा कर्णौ हिरण्यपा ॥१॥
अभ्यामिदग्रयो निषिक्तं पुष्करे मधु । अवटस्य विसर्जने ॥२॥
सिञ्चन्ति नमस्तावटमुषाचकं परिन्मानम् । नीचीनवारमक्षितम् ॥३॥

1600. Stotram rādhānām pate girvāho vīra yasya te.
Vibhūtīr astu sūryatā.₂
(Cf. Rv I. 30.5; Av. XX. 45.2)

1601. Ūrdhvas tiṣṭhā na ūtaye 'smin vāje śatakrato.
Sam anyeṣu bravāvahai.₃
(Cf. Rv I. 30.6; Av. XX. 45.3)

Sūkta 16

1602. Gāva upa vadāvate mahī yajñasya rapsudā.
Ubhā karṇā hiranyayā.₁
(Cf. S. 117; Rv VIII. 72.12; Yv. XIII. 45.3)

1603. Abhyāram id adrayo niṣiktam puṣkare madhu.
Avaṭasya visarjane.₂
(Cf. Rv VIII. 72.11)

1604. Siñcantī namaśāvaṭam uccācakram pari jmaṇam.
Niciṇavāram akṣitam.₃
(Cf. Rv VIII. 72.10)

- 1600 O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee.
- 1601 Come to us, O embodiment of total selfless actions, for protection from our fears and help us to over-power them. May we establish communication with you for our guidance.
1602. Draw near, O cows, to the cauldron the two mighty ones – heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving: both ears of the cauldron are golden.
- 1603 The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the couldron down.
1604. With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below.

(१७)

(१-४) इषुषस्त्वाय वामो देवतिथिदेवि । इन्द्रो देवता । वृषती वन्द्यः ॥

मा मेम मा श्रमिष्मोग्रस्य सख्ये तव ।
 महते वृष्णो अभिचक्ष्य कृतं पश्येम तुर्वशा पदुम् ॥१॥
 सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
 मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिबे ॥२॥

(१८)

(१-१) इषुषस्त्वाय वामो देवतिथिदेवि । इन्द्रो देवता । वृषती वन्द्यः ॥

इमा उ त्वा पुरुवसो गिरौ वर्धन्तु या मम ।
 पावकवर्णाः शुचयो विपश्चिताभि स्तोमैरनुपत ॥१॥

Khaṇḍa IV

Sūkta 17

1605. Mā dhema mā śramisograsya sakhye tava.
 Mahat te vṛṣṇo abhicakṣyam kṛtam paśyema turvaśam
 yadum. 1
 (Cf. Rv VIII. 4.7)

1606. Savyām anu sphigyam vāvase vṛṣā na dāno asya
 roṣati.
 Madhvā samprkṛtāḥ sāragheṇa dhenavas tūyam ehi
 dravā piba. 2
 (Cf. Rv VIII. 4.8)

Sūkta 18

1607. Imā u tvā purūv aso giro vardhantu yā mama.
 Pāvakavarṇāḥ śucayo vipaścito'bhi stomair anūṣata. 1
 (Cf. S. 250; Rv VIII. 3.3; Yv. XXXIII. 81; Av. XX.
 104.1)

1605. Blessed with your guidance and patronage, we become fearless and are never tired of work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same.
1606. You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body, just of the left part. You are moreover, not displeased with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees.
1607. These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care.

अयं सहस्रनृपिभिः सहस्रतः समुद्र इव पप्रथे ।
सत्यः सो अत्य महिमां गृणे शवौ यज्ञेषु विप्रराज्ये ॥२॥

(१९)

(1-२) इयं सन्ध्याय्य आगायः कति काण्डो मेघातिथिषो कति । इन्द्रो देवता । वृत्राणी इन्द्रः ॥

यस्यायं विश्वं आर्यो दासः शेषधिषां अरिः ।
तिरश्चिदये रुदामे पविरवि तुभ्येतो अज्यते रयिः ॥१॥
तुरण्ययो मधुमन्तं घृतक्षुतं विप्रासो अर्कमानुजुः ।
अस्मे रयिः पत्रये वृण्ये शवौस्मे स्वानास इन्दवः ॥२॥

(२०)

(1-२) वृत्राण्यय्य आगायः परंतपारदी कातये शिष्यिन्द्राण्यमरसो का कर्षिः । सोमो देवता । उज्जित इन्द्रः ॥

गोमन् इन्द्रो अश्वस्तुतः सुदक्ष धनिव । सुचिं च वर्णमधि गोषु धारय ॥१॥

1608. Ayam sahasram ṛṣibhiḥ sahaśkṛtaḥ samudra iva
paprathe.

Satyah so asya mahimā gṛṇe śavo yajñeṣu vipra
rājye.

(Cf. Rv VIII. 3.4, Yv XXXIII 83; Av XX 104.2)

Sūkta 19

1609 Yasyāyam viśva āryo dāsaḥ śevadhī pā ariḥ.

Tiraś cid arye ruśame pavīraṇi tubhyet so ayyate
rayiḥ.

(Cf. Rv VIII. 51.9; Yv. XXXIII 82)

1610 Turanyavo madhumantam ghṛta scutam vi prāso
arkam āṇṇuh.

Asme rayiḥ paprathe vṛṇyañ śavo'sme svānāsa
indavah.

(Cf. Rv VIII. 51.10; Av. XX 119.2)

Sūkta 20

1611. Goman na indo aśvavat sutaḥ sudakṣa dhanīva.

Śucim ca varnam adhi goṣu dhāraya.

(Cf. S. 574; Rv IX. 105.4)

1608. He, with His might augmented by sages and seers, attains thousand-fold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem.
1609. You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May the wealth be brought directly close to you, the energetic devotees.
1610. The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength distributed among us and so too the spiritual delight.
1611. O powerful elixir, while expressed, pour upon the riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to the elixir.

स नो हरीणां पत इन्दो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥२॥
 सनेमि त्वमस्माद अदेवं के चिदत्रिणम् । साह्या इन्दो परिबाधो अप द्वयुम् ॥३॥

(२१)

(१-३) वृषत्वास्व भौमोऽधिकम् । सोमो देवता । वृगती इन्द्रः ॥

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वभ्यञ्जते ।
 सिन्धोरुच्चासे पतयन्तमुक्षणं हिरण्यपावोः पशुमप्सु गृह्णते ॥१॥
 विपश्चिते पवमानाय गायत महि न धारात्यन्धो अर्पति ।
 अहिने जूनामति सर्पति त्वचमत्यो न कीदन्नसरद्धा हरि ॥२॥

1612. So no harīṇām pata indo deva psarastamaḥ.
 Sakheva sakhye naryo ruce bhava.₂
 (Cf. Rv IX. 105.5)

1613. Sanemi tvam asmad ā a devam kam cid atriṇam.
 Sāhvān indo pari bādho apa dvayum.₃
 (Cf. Rv IX. 105.6)

Sūkta 21

1614. Añjate vyañjate sam añjate kraturñ rihanti
 madhvābhyañjate.
 Sindhor uchvāse patayantam ukṣaṇam hiraṇya pāvāḥ
 paśum apsu gr̥hṇate.₁
 (Cf. S. 564; Rv IX. 86.43; Av. XVIII. 3.58)

1615. Vipāś cite pavamānāya gāyatā mahī na dhārātyandho
 arṣati.
 Ahir na jūrṇām ati sarpati ivacam atyo na krīḍann
 asarad vṛṣā hariḥ.₂
 (Cf. Rv IX. 86.44)

- 16 2. O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend.
- 1613 May you show us your ancient eternal friendship; drive away the impious voracious demonic tendencies; O victorious elixir, overcome those who oppress us, and drive off those who are engrossed in sin.
1614. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.
- 1615 Sing forth (o priests) to the intelligent elixir, who sends forth food like a mighty stream: like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse.

अग्ने॒गो राजा॑प्यस्तविष्यते वि॒मानो अ॒ह्नां भुव॑नं प॒षितः ।
ह॒रि॒र्घृत॑क्षुः सु॒दृ॒शीको अ॒र्णवो ज्योती॑रथः पवते रा॒य ओ॒क्वयः ॥३॥

३ इति सामः अथारचः ३

अथाहमः अथारचः

(१)

(१-३) दृक्स्थास्वादीर्गकिं गुन्तोप कृतिः । अग्निर्वैरवः । यावधी कृन्तः ३

वि॒श्वेभिर॑ग्ने अ॒ग्निभि॑रिमं य॒ज्ञमि॑दं व॒चः । च॒नो धाः स॒हस्रो य॒हो ॥१॥
य॒धिदि॑ श॒श्वता॑ त॒ना दे॒वदे॒व य॒जाम॑हे । त्वे इ॒द्वृ॒यते ह॒विः ॥२॥

1616. Agre go rājāpyas taviṣyate vimāno ahnām
bhuvaneṣvarpitaḥ
Harir ghr̥tasnuḥ sudr̥śīko arṇavo jyotīrathaḥ pavate
raya okyaḥ.₃
(Cf. Rv IX. 86.45)

Here ends Prapāthaka VII — Ardha III

Here also ends Prapāthaka VII and also Adhyāya XVI

Adhyāya SVII Prapāthaka VIII — Ardha I

Khaṇḍa I

Sūkta I

1617. Viśvebhīr agne agnibhīr imam yajñam idam vacaḥ.
Cano dhāḥ sahaso yaho.₁
(Cf. Rv I. 26.10)
- 1618 Yac cidd hi śasvatā tanā devam-devam yajāmahe.
Tve idd hūyate haviḥ.₂
(Cf. Rv I. 26.6)

1616. The divine elixir, going foremost, radiant, dweller in cosmic waters, placed in the firmament (or in consecrated waters), as the measurer of days, is now glorified, and purified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flowes, giving wealth (to all house-holders) since he has been domiciled by us.

END

Adhāya XVII

- 1617 O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food.
1618. Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you.

प्रिया नो अस्तु विदपतिहोता मन्द्रो वरेण्यः । प्रियाः स्वमयो वयम् ॥३॥

(१)

(१-१) वृषत्वात्प्रियाविभो वयुष्मन्मा ऋतिः । मन्द्रो वेत्ता । माययो वयः ।

इन्द्रो वो विश्वतत्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥१॥

स नो वृषन्नमुं चरुं सवादिवाक्पा वृधि । अस्मभ्यमप्रतिष्कृतः ॥२॥

वृषां युधेव वरुणसगः कृष्टीरियत्यजिंसा । ईशानो अप्रतिष्कृतः ॥३॥

(१)

(१-२) इवृषत्वात्प्रियाविभो वयुष्मन्मा ऋतिः । मन्द्रो वेत्ता । माययो वयः ।

त्वं मेभिन्नं ऊत्या वसो राधाश्चि षोदय ।

अत्यं रायस्त्वममे रथोरसि विदा गाधं तुषे तु नः ॥१॥

1619. Priyo no astu viś patir hotā mandro vareṇyaḥ.
Priyāḥ svagnayo vayam.,
(Cf. Ṛv 26.7)

Sūkta 2

1620. Indram vo viśvatas pari havāmahe janebhyaḥ.
Asmākam astu kevalaḥ.,
(Cf. Ṛv I. 7.10; Av. XX. 39.1; 70.16)
1621. Sa no vṛṣann amum caruṁ satrādāvann apā vṛdhi.
Asmabhyam apratiṣkutaḥ.,
(Cf. Ṛv I. 7.6; Av. XX. 70.12)
1622. Vṛṣā yūtheva vaṁsagaḥ kṛtīr iyartyojasā.
Īśāno apratiṣkutaḥ.,
(Cf. Ṛv I. 7.8; Av. XX. 70.14)

Sūkta 3

1623. Tvam naścitra ūtyā vaso rādhamṁsi codaya.
Asya rāyas tvam agne rathīrasī vidā gādham tuce tu
naḥ.,
(S. 41; Ṛv VI. 48.9)

1619. May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour.
1620. We invoke God from anywhere. May He be exclusively our own.
1621. Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests.
1622. The mighty Lord invests men with His strength and showers His blessings on them and defends, as a buli defending a herd of kine.
1623. O wonderful Lord, giver of homes and shelter, encourage us by your protection and by rewarding riches You are the conveyer, o adorable Lord, of earthly wealth; may you quickly bestow safety to our children.

परि॑ तोक॑ तनय॑ प॒रु॒भि॒ष्टम॑द॒ग्धे॒र॒प्र॒यु॒स्वमिः ।
अ॒ग्ने हे॒ढाँ॒सि॑ दे॒व्या॑ यु॒योधि॑ नोदे॒वानि॑ ह॒राँ॒सि च ॥२॥

(४)

(१-३) दृषत्वास्व वैश्वदेवो वसिष्ठ ऋषिः । मित्रोर्वशाः । मिदुर् अन्तः ॥

कि॒मि॒त्ते॒ वि॒ष्णो॑ परि॒चक्षि॑ नाम॒ प्र॒ यद्वक्षे॑ शि॒पिविष्टो॑ अ॒सि ।
मा॒ व॒र्षो॑ अ॒स्य॒दप॑ गृ॒ह ए॒तद्य॑द॒न्परू॑पः॒ समि॑धे॒ वम॑य ॥१॥
प्र॒ तत्ते॑ अ॒द्य शि॒पिविष्ट॑ ह॒व्यम॑यः॒ क्षाँ॒सामि॑ व॒युना॑नि वि॒द्वान् ।
तं त्वा॑ गृ॒णामि॑ तव॒सम॑त॒न्यान्स॑यन्त॒मस्य॑ र॒जसः॑ प॒राकै॑ ॥२॥
व॒षट् ते॑ वि॒ष्णवा॑स आ कृ॒णोमि॑ तन्मे॒ जुष॑स्व शि॒पिविष्ट॑ ह॒व्यम् ।
व॒र्द्धन्तु॑ त्वा सु॒ष्टुत॑यो गि॒रो मे॒ यूयं॑ पा॒त स्व॑स्तिभिः स॒दा नः॑ ॥३॥

1624. Parśi lokam tanayam paribhiṣ īvam adabhair
aprayutvabhiḥ.
Agne heḍāṁsi daivyā yuyodhi nodevāni harāṁsi ca. 2
(Cf. Rv VI. 48.10)

Sūkta 4

1625. Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe
śipiviṣṭo as mi.
Mā varpo asmad apa gūha etad yad anyarūpaḥ
samithe bahūtha. 1
(Cf. Rv VII. 100.6)
1626. Pra tat te adya śipiviṣṭa havyam ayaḥ śaṁsāmi
vayunāni vidvān.
Tam tvā grṇāmi tavasam atavyān kṣayantam asya
rajaśaḥ parāke. 2
(Cf. Rv VII. 100.5)
1627. Vaṣaṭ te viśnavāsa ā kṛṇomi tan me juṣasva śipiviṣṭa
havyam.
Varddhantu tvā suṣṭutayo giro me yūyam pāta
svastibhiḥ sadā naḥ. 3
(Cf. Rv VII. 99.7; 100.7)

1624. You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men.
1625. What is left to be proclaimed of you, O all-pervading Lord, when you say, "I am the one with a shining halo of light." Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions.
1626. O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine)
1627. I offer, o all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAṢAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings.

(५)

(1-2) वयस्वात्य गीतमो वायवेन कृति । सोमेन्द्रवायवो देवताः । अनुष्टुप् छन्दः ॥

वायौ शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।

आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः ।

युवां हि यन्तीन्दवो निक्षमापो न सध्वक् ॥२॥

वायविन्द्रश्च शुष्मिणा सरयं शवसस्पती ।

नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥३॥

(५)

(1-2) वयस्वात्य वायवो देवताः । सोमेन्द्रवायवो देवताः । अनुष्टुप् छन्दः ॥

अध क्षपा परिष्कृतो वाजां अभि प्र गाहसे ।

यदी विवस्वतो धियो हरिं हिवन्ति यातवे ॥१॥

Khaṇḍa II

Sūkta 5

1628. Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu
Ā yāhi somapītaye spārṇo deva ni yutvatā.
(Rv IV 47.1; Yv. XXVII. 30)

1629. Indras ca vāyaveṣāṁ somānām pītim arhathaḥ.
Yuvāṁ hi yantīndavo nimnam āpo na sadhryak.
(Cf. Rv IV. 47.2)

1630. Vāyavīndras ca śuṣmīṇā saratham śavasas patī.
Ni yutvantā na ūtaya ā yātām soma pītaye.
(Cf. Rv IV. 47.3)

Sūkta 6

1631. Adha 'ṣapā pariṣkṛto vājāṁ abhi pra gāhase.
Yadi vivasvato dhiyo hariṁ hinvanti yātave.
(Cf. Rv IX 99.2)

1628. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the sense perceptions, to enjoy the exhilarating experiences.
1629. O soul and vital breath (*indra-vāyu*), both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels.
1630. O soul and vital breath, lords of strength, vigorous and drawn by the subsidiaries, the sense-perceptions may both of you come riding in the same vehicle to accept devotional love for our protection.
1631. And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers).

तमस्य मर्जयामसि मदो य इन्द्रपातमः ।
यं गाव आसभिर्दधुः पुरा नूनं च सूर्यः ॥२॥
तं गाथया पुराण्या पुनानमभ्यनुषत ।
उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥३॥

(४)

(१-४) वृषसाक्षादीयतिः वृष्योऽपि कतिः । अग्निर्देवता । गावपी कन्दः ।

अथ न त्या वारवन्तं वन्दध्या अग्निं नमामिः । सम्मोजन्तमध्वराणाम् ॥१॥
सं घा नः सूनः शवसा पृथुप्रगामा सुशेवः । मोद्धा अस्माकं बभूवात् ॥२॥
सं नो दूरायासाध नि मर्त्यादघायोः । पाहि सदमिहिश्वायुः ॥३॥

1632. Tam asya marjayāmasi mado ya indrapātamaḥ.
Yam gāva āsabhir dadhuḥ purā nūnam ca sūrayaḥ.
(Cf. Rv IX. 99.3)

1633. Tam gāthayā purāṇya punānam abhyanūṣata.
Uto kṛpanta dhītayo devānām nāma bibhratīḥ
(Cf. Rv IX. 99.4)

Sūkta 7

1634. Aśvam na tvā vāravantam vandadhyā agnim
namobhiḥ.
Samrājantam adhvarāṇām.
(Cf. S. 17; Rv I. 27.1)

1635. Sa ghā nah sūnaḥ śavasā pṛthu pragāmā suśevaḥ.
Mīdhvān asmākam babhūyāt.
(Cf. Rv I. 27.2)

1636. Sa no dūrāc cāsāc ca ni martyād aghāyoh.
Pāhi sadam id viśvāyuh.
(Cf. Rv I. 27.3)

1632. We purify the sap of that elixir which is exhilarating and fit for assimilation of the resplendent Self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir; and wise men chant hymns of praise)
- 1633 They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it.
1634. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse.
1635. May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts).
- 1636 May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury.

(८)

(१-२) वृषभस्यास्याद्विरतो इमेव कवि । इन्द्रो देवता । इदानीं इन्द्रः ।

त्वमिन्द्रं प्रतृतिष्वभि विश्वा असि स्पृघः ।

अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्यं तरुष्यतः ॥१॥

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणीं शिशुं न मातरा ।

विश्वास्ते स्पृघः श्रथयन्त मन्यवे वृत्रं यदिन्द्रं तूर्वसि ॥२॥

(९)

(१-२) वृषभस्यास्य कान्वायनी मोहनी वाचस्पती च कवी । इन्द्रो देवता । वाचपी इन्द्रः ।

यज्ञा इन्द्रमवर्द्धयद्यद्विषं ज्यैवर्त्तयत् । चक्राणं औपशं दिवि ॥१॥

व्यादन्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनहलम् ॥२॥

उद्गा आजदङ्गिरोभ्य आविष्कृष्वन्युद्गा सतीः । अवाञ्चं ननुदे वलम् ॥३॥

Sūkta 8

1637. Tvam indra pratūtiṣvabhi viśvā asi spr̥dhaḥ.
Aśasti hā janitā vṛtratūr asi tvam tūrya taruṣyataḥ.
(Cf. S. 311; Rv VIII. 99.5; Yv. XXXIII. 66; Av. XX. 105.1)

1638. Anu te śuṣmam turayantam iṣyatuḥ kṣoṇī śīśum na mātarā.
Viśvās te spr̥dhaḥ śrathayanta manyave vṛtram yad indra tūrvasi.
(Cf. Rv VIII. 99.6; Yv. XXXIII. 67; Av. XX. 105.2)

Sūkta 9

1639. Yajña indram avardhayad yad bhūmim vyavart ayat.
Cakrāṇa opa śam divi.
(Cf. S. 12.1; Rv VIII. 14.5; Av. XX. 27.5)
1640. Vyāntarikṣan atiran made somasya rocanā.
Indro yad abhinad valam.
(Cf. Rv VIII. 14.7; Av. XX. 28.1; 39.2)
1641. Udgā ājad aṅgirobhya āviṣ kṛṇvan guhā satīḥ.
Arvāñcam nunude valam.
(Cf. VIII. 14.8; Av. XX. 28.2; 39.3)

1637. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you bend down the opponents.
1638. Heaven and earth follow your destructive forces as mothers follow their children, since you smite the demon of nescience. all the hostile hosts shrink and faint at your wrath, O resplendent.
1639. The worship magnifies the glory of the resplendent Lord, while He supports earth and makes clouds fertile in firmament.
1640. Through the ecstasy of celestial elixir, the lord of resplendence spreads His glory across the firmament; and the realm of radiance for destroying evil-forces.
1641. He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs.

(१०)

(१-३) सुषन्वास्तवः कृत्वासी गोपूती आचमन्ति च करो । इन्द्रश्चिन्ततो विष्णुमिच्छात्तनस्तथ देवताः । शनिश्च कम्प ॥

त्यस्य वः सत्रासाह विश्वासु गोप्ययन्तम् । आ च्यावयस्मृतये ॥१॥

युध्मश्च सन्तमनवाप्राश्च सोमपामनपच्युतम् । नरमवायेकतुम् ॥२॥

शिक्षा ण इन्द्र राय आ पुरु विद्वाश्च ऋचीपम् । अवा नः पाये धने ॥३॥

(११)

(१-३) सुषन्वास्तवः कम्पयन्ती गोपूती आचमन्ति च करो । इन्द्रश्चिन्ततो विष्णुमिच्छात्तनस्तथ देवताः । शनिश्च कम्प ॥

तव त्वदिन्द्रियं बृहत्तव दक्षश्रुतं क्रतुम् । वज्रश्च शिशाति धिषणा वरेण्यम् ॥१॥

तव पौरिन्द्र पीत्यस्य पृथिवी वर्धति श्रवः । त्वामापः पर्यतासश्च हिन्विरे ॥२॥

Sūkta 10

1642. Tyamu vaḥ satrāsāham viśvāsu gīrṣbāyatam.

Ā cyāvayasyūtaye. 1

(Cf. S. 170; Rv VIII. 92.7)

1643. Yudhmañ santam anarvāṇaṁ somapām an
apacyutam.

Naram avāryakratum. 2

(Cf. Rv VIII. 92.8)

1644. Śikṣa na indra rāya ā purū vidvān reṣama

Avā naḥ pārye dhane. 1

(Cf. Rv VIII. 92.9)

Sūkta 11

1645. Tava tyad indriyam bṛhat tava dakṣam uta kratum

Vajraṁ śiśāti dhiṣaṇā vareṇyam. 1

(Cf. Rv VIII. 15.7; Av. XX. 106.1)

1646. Tava dyaur indra pauṁsyam pṛthivī varddhati śravah

Tvām āpaḥ parvatāsaś ca hinvire. 2

(Cf. Rv VIII. 15.9; Av. XX. 106.3)

1642. May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, and who pervades all through our measures of protection
1643. Please invoke, O warriors, one whom none opposes and whom none can over-throw He, verily, is the acceptor of devotion, and is the leader whose activities cannot be hindered.
1644. O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies
1645. The praise sharpens your great energy, your strength, your acts and your adamant justice
1646. O resplendent Lord, heaven augments your supreme virility and earth your renown. These waters and mountains also glorify you.

त्वा विष्णुर्बृहन्दाया मित्रो गुणाति वरेभः ।
त्वाँ शर्द्धो मदत्यनु मास्तम् ॥३॥

(११)

(१-३) वृषस्यास्याङ्गितो विष्णुः कृषिः । अग्निर्वेत्ता । मायवी कृष्णः ॥

नमस्ते जम ओजसे गुणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१॥
कुवित्सु नो गविष्टयेमे संवेपिपो रयिम् । उरुकुरु णस्कृधि ॥२॥
मा नो अग्ने महाधने परा वर्गभारिष्यया । संवर्गँ सँ रयिजय ॥३॥

(१२)

(१-३) वृषस्यास्य कृष्णो बलः कृषिः । इन्द्रो देवता । मायवी कृष्णः ॥

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रापैव सिन्धवः ॥१॥

1647. Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ
Tvām śarddho madatyānu mārutam.
(Cf. Rv VIII. 15.9; Av. XX. 106.3)

Sūkta 12

1648. Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.
Amair amitram arddaya.
(Cf. S. 11; Rv VIII. 75.10)
1649. Kuvit su no gaviṣṭayegne sanveṣiṣo rayim.
Urukrd uru ṇaskrdhi.
(Cf. Rv VIII. 75.11)
1650. Mā no agne mahā dhane parā varḡ bhārabhṛd yathā.
Sañ vargañ sañ rayim jayā.
(Cf. Rv VIII. 75.12)

Sūkta 13

1651. Sam asya manyave viśo viśvā namanta kṛṣṭayaḥ
Samudrāyeva sindhavaḥ.
(Cf. S. 137; Rv VIII. 6.4; Av. XX. 107.1)

1647. The great omnipresent, the mighty giver of dwellings the Sun, ocean, clouds and all strong divine (powers) find delight in your association
1648. O divine adorable Lord, men sing reverent praises for the attainment of strength, may you destroy the enemy by strength.
1649. O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live.
1650. O foremost adorable Lord, leave us not alone in this conflict as a bearer of load; snatch up wealth of infidels and give it to us.
1651. Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline.

वि चिद्व्रस्य दोधतः शिरो बिभेद वृष्णिना । वज्रेण शतपर्वणा ॥२॥
 ओजस्तादस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चमेव रोदसी ॥३॥

(१५)

(१-४) वृषस्यास्वाजीमिः पुनरपि कविः । इन्द्रः कायो देवताः । विषदृष्टम् ॥

सुमन्मा वस्वी रन्तो सूनरी ॥१॥
 सरूप वृषन्ता गहीमो भद्रौ धुर्यावभि । तविमा उप सर्पतः ॥२॥
 नीव शीषाणि मृद्वं मध्य आपस्य तिष्ठति । शृङ्गेभिर्दशभिर्दिशन् ॥३॥

॥ वृषवमरुतः प्रच्योऽसी ॥

1652. Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.
 Vajreṇa śataparvaṇā.₂
 (Cf. Rv VIII. 6.6; Av. XX. 107.3)

1653. Ojas tad asya titviṣa ubhe yat samavarttayāt.
 Indraś carmeva rodasī.₃
 (Cf. S. 182; Rv VIII. 6.5; Av. XX. 107.2)

Sūkta 14

1654. Sumanmā vasvī rantī sūnarī.₁

1655. Sarūpa vrsann ā gahīmau bhadrau dhuryāvabhi.
 Tāvimā upa sarpataḥ.₂

1656. Nīva śīrṣāṇī mṛdhvam madhya āpasya tiṣṭhati.
 Śṛṅgebhir daśabhir diśan.₃

Here ends Prapāṭhaka VIII — Ardha I
 Here also ends Adhyāya XVII

- 1652 He severs the head of the turbulent demon of evil with
His mighty hundred-knotted olt of justice
1653. This powder of His omnipotence shines forth brightly
when the Lord of resplendence folds and unfolds
celestial and terrestrial regions like the rolling and
unrolling of a skincoat.
- 1654 O hymns of devotion, you arouse kind thoughts,
(*sumanmā*) are rich in treasure (*vasvī*), are
gladdening (*ranti*), and are also a friendly one
(*sūnari*)
- 1655 O charming hero (with unchanging form), please
come close to this auspicious pair, that draws the car.
They, verily are coming towards us-and *sāman*.
1656. May you receive blessings on your head. Of course,
the resplendent Self or our Lord who provides us the
entire happiness, with the signal of all his ten fingers
stands amid the nectar of divine elixir.

END

अथाहवस्य क्षितीचोऽर्चः

(१)

(१-१) पृथस्वास्त्यं काण्यो मेधातिथिराहिरसः । विषयेयध कसी । इन्द्रो देवता । गायत्री छन्दः ।

प॒न्य॑प॒न्य॑मि॒त्सो॒तार॑ आ॒ धा॒वत॑ म॒द्याय॑ । सो॒मे वी॒राय॑ शू॒राय॑ ॥१॥
 ए॒ह ह॑री॒ न॒द्रायु॑जा॒ शग्मा॑ वक्ष॒तः स॒खायम्॑ । इन्द्रो॑ गी॒र्भिर्गिर्वे॑णसम् ॥२॥
 पा॒ता घृ॒ध॒ष्टा सु॒तमा॑ घा॒ गम॑न्तो॒रे अ॒स्मत् । नि॒ यम॑ते श॒त॒मृतिः॑ ॥३॥

(२)

(१-१) पृथस्वास्त्यं काण्यो मेधातिथिराहिरसः । विष्णुर्देवता । गायत्री छन्दः ।

आ त्वा॑ वि॒शन्ति॒न्दवः॑ स॒मुद्र॑मि॒य सि॒न्धवः॑ । न॒ त्वा॒मिन्द्रा॑ति॒रिच्य॑ते ॥१॥

Adhyāya XVIII Prapāṭhaka VIII — Ardha II

Khaṇḍa I

Sūkta I

1657. Panyam-panyam it sotāra ā dhāvata madyāya.
 Somam virāya śūrāya.₁
 (Cf. S. 123; Rv VIII. 2.25)
1658. Eha harī brahmayujā śagmā vaksatah sakhāyam.
 Indram gīrbhir girvaṇasam.₂
 (Cf. Rv VIII. 2.27)
1659. Pātā gī vṛtnahā sutam ā ghā gamann āre asmat.
 Ni yamate śatam ūtiḥ.₁
 (Cf. Rv VIII. 2.26)

Sūkta 2

1660. Ā tvā viśantivindavaḥ samudraṁ iva sindhavaḥ.
 Na tvām indrāti ricyate.₁
 (Cf. S. 197; Rv VIII. 92.22)

Adhyāya XVIII

1657. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.
1658. May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs.
1659. Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives us hundreds of aids be constantly with us, and not stay afar.
1660. Let the drops of divine love enter your heart, as the rivers enter sea. None, verily surpasses you.

विज्यकथं महिना धृपन्मक्षं॑ सोमस्य जाग्रवे । ये इन्द्र जठरेषु ते ॥२॥
अरं त इन्द्र कुक्षये सोमो भवतु वृषहन् । अरं धामभ्य इन्दवः ॥३॥

(३)

(१-३) वृषहन्त्यामीर्गर्भि कुक्षयेषु कर्भि । अरं देवता । धामभी कर्भा ।

जराबोधं तद्विविद्धि विज्ञेविज्ञे यज्ञियाय । स्तोमं॑ रुद्राय दृशीकम् ॥१॥
स नो महा॑ अनिमानो धूमकेतुः पुरुष्वन्द्रः । धिये वाजाय हिन्वतु ॥२॥
स रेवा॑ इव विस्पतिर्देव्यः केतुः शृणोतु नः । उक्थ्यैरग्निर्बृहद्भानुः ॥३॥

(४)

(१-३) वृषहन्त्या वारंस्तुः संयुक्तं । अरं देवता । धामभी कर्भा ।

तद्वो गाय मुते सचा पुरुहूताय सत्वने । शं यद्वे न शक्तिने ॥१॥

- 1661 Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgrve.
Ya indra jaṭhareṣu te.₂
(Cf. Rv VIII. 92.23)

1662. Aram ta indra kuksaye somo bhāvatu vṛtrahan.
Aram dhāmabhya indavaḥ.₃
(Cf. Rv VIII. 92.24)

Sūkta 3

1663. Jarā bodha tad viviḍḍhi viśe-viśe yajniyaya.
Stomaṁ rudrāya dṛśīkam.₁
(Cf. S. 15; Rv I. 27.10)
- 1664 Sa no mahān animāno dhūmaketuḥ puruścandraḥ.
Dhiye vājāya hinvatu.₂
(Cf. Rv I. 27.11)
1665. Sa revān iva viśpatir daivyaḥ ketuḥ śṛṇotu naḥ.
Ukthair agnir bṛhad bhanuḥ.₃
(Cf. Rv I. 27.12)
1666. Tad vo gāya sute sacā puruhūtāya satvane.
Śaṁ yad gave na śākinē.₁
(Cf. S. 115; Rv VI. 45.22; Av. XX. 78.1)

1661. The resplendent Lord, the showerer of blessings, ever wakeful, you attain by your strength the drinking of this celestial elixir which enters into thy heart and mind.
1662. O resplendent Lord, dispeller of darkness, may the divine lover (the elixir) be enough for your heart and mind. May the drops be enough for your numerous bodies.
1663. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.
1664. May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength.
1665. May the omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy.
1666. O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.

न घा वसुर्नि यमते दानं वाजस्य गोमतः । पत्नीमुपश्रवद्भिः ॥२॥
कुपितस्य प्र हि मजं गोमन्तं दस्युहा गमत । शचीभिरप नो वरत् ॥३॥

(५)

(१-१) दस्युहास्य कश्यपे देवताधिकारः । विष्णुर्गो देवते । गायत्री ७५ ।

इदं विष्णुर्वि चक्रमे श्रेया नि दधे पदम् । समूढमस्य पांसुले ॥१॥
श्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥२॥
विष्णोः कर्माणि पश्यत पतो मतानि पन्पशे । इन्द्रस्य युज्यः सखा ॥३॥
तद्विष्णोः परमे पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥४॥

1667. Na ghā vasur ni yamate dānam vājasya gomataḥ.
Yat sīm upa śravad girah.₂
(Cf. Rv VI. 45.23; Av. XX. 78.2)

1668. Kuvit sasya pra hi vrajam gomantam dasyuhā gamat.
Śacībhīr apa no varat.₃
(Cf. Rv VI. 45.24; Av. XX. 78.3)

Khaṇḍa II

Sūkta 5

1669. Idam viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pāṁsule.₁
(Cf. S. 222; Rv I. 22.17; Yv. V. 15; Av. VII. 26.4)

1670. Trīni padā vi cakrame viṣṇur gopā a dābhyaḥ.
Ato dharmāṇi dhārayan.₂
(Cf. Rv I. 22.18, Yv. XXXIV. 43; Av. VII. 26.5)

1671. Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā.₃
(Cf. Rv I. 22.19; Yv. VI. 4; 13.33; Av. VII. 26.6)

1672. Tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ.
Divīva cakṣur ātatam.₄
(Cf. Rv I. 22.20; Yv. VI. 5; Av. VII. 26.7)

1667. The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises.
1668. The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of butchers and by His these actions opens the gates, and releases these cattle for us.
1669. The omnipresent and the all-powerful God dominates over all the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind
1670. The omnipresent God, the preserver of the indomitable, created three regions, the earth mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking.
1671. Behold the marvellous creativity and activity of omnipesent God who fulfills our noble aspirations. He is a true friend of the soul.
1672. The wise and true seekers have the supermost realization of the omnipresent Lord through meditation (within their own self): they see Him vividly as the eye ranges over the sky.

तद्विप्रासो विपन्युवौ जायुवाँसः समिन्धते । विष्णोयेत्परमं पदम् ॥५॥
अतो देवा अवन्तु नो यतो विष्णुर्विक्रमे । पृथिव्या अधिसानेवि ॥६॥

(१)

(१-१) वपुचत्पात्तं वैश्वरूपं वसिष्ठं कर्म । इन्द्रो वेत्ता । इत्यती कथा ।

मो षु त्वा वाचतश्च नारे अस्मि रीरमन् ।
आरात्ताद्वा सधमादं न आ गहीह वा समुप श्रुवि ॥१॥
इमे हि ते ब्रह्मकृतः सुते सचा मधो न मक्ष आसते ।
इन्द्रे कामे जरितारो वसूयवो रथे न गदमा दधुः ॥२॥

1673. Tad viprāso vipanyuvo jāgrvāṁsaḥ sam indhate
Viṣṇor yat paramam padam.₅
(Cf. Rv I. 22.2); Yv: XXXIV. 44)

1674. Ato devā avantu no yato viṣṇur vi cakrame.
Pṛthivyā adhi sānavi.₆
(Cf. Rv I. 22.16)

Sūkta 6

1675. Mo ṣu tvā vāghataśca nāre asman ni rīraman.
Ārātād vā sadhamādam na ā gahiha vā sann upa
śrudhi.₁
(Cf. S. 284; Rv VII. 32.1)

1676. Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa
āsate.
Indre kāmam jaritāro vasūyavo rathe na pādām ā
dadhuḥ.₂
(Cf. Rv VII. 32.1)

1673. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all pervading God within the innermost cavity, the supreme abode of the Lord.
- 1674 May the omnipresent God, along with Nature's bounties, preserve us on that part of our earth from whence the Lord measured the (infinite) regions in the whole universe. (This refers to that part of our global earth on which the divine revelation came to men in the most natural course.)
- 1675 Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, please do come to our place of worship to grant our prayers.
- 1676 When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot.

(७)

(१-५) वृषस्पतये आर्यस्य वायुर्मेभिः । सुर्वतोमा देवताः । इन्द्रमी वन्द्यः ॥

अस्ता॑वि म॑न्म पू॒र्व्यं न॒होन्द्रा॑य वोचत ।
 पू॒र्वी॒क्षित॑स्य वृ॒हती॑र॒नू॒पत॑ स्तो॒तुर्मे॑धा अ॒वृक्ष॑त ॥१॥
 समि॑न्द्रो रा॒यो वृ॒हती॑र॒धूनु॑त स॒ क्षोणी॑ समु॒ सूर्य॑म् ।
 स॒ऋ॒शुक्रा॑सः शु॒चयः॑ स॒ गवा॑शिरः सोमा इन्द्र॑ममन्दि॒ष्टुः ॥२॥

(८)

(१-५) वृषस्पतये आर्यस्य देव कविः । इन्द्रतोमो देवताः । वयमी वन्द्यः ॥

इन्द्रा॑य सोम॑ पा॒तवे॑ वृ॒त्र॒घ्ने परि॑ विच्यसे ।
 नरे॑ च॒ दक्षि॑णावते वी॒राय॑ स॒दाना॑सदे ॥१॥
 त॒ऋ॒सखा॑यः पु॒रू॒रुच॑ व॒र्यं धृ॒र्यं च॑ सु॒रयः॑ ।
 अ॒श्याम॑ वा॒जगे॑न्ध्य॒ऋ॒सने॑म वा॒जप॑स्त्यम् ॥२॥

Sūkta 7

1677. Astāvi manma pūrvyam brahmendrāya vocata
 Pūrvīr rtasya bṛhatīr anūṣata stotur medhā avṛksata.
 (Cf. Rv VIII. 52.9; Av. XX. 119.1)

1678. Sam indro rāyo bṛhatīr adhūnuta sam kṣoni sam u
 sūryam.
 Saṁ śukrāsah śucayaḥ sam gavāśiraḥ somā indram
 amandiṣuḥ.
 (Cf. Rv VIII. 52.10)

Sūkta 8

1679. Indrāya soma pātave vṛtraghne pari śicyase.
 Nare ca dakṣiṇāvate vīrāya sadanāsade.
 (Cf. S. 1331; Rv IX. 98.10)

1680. Taṁ sakhāyaḥ purū rucam vavam yūyam ca sūrayaḥ
 Aśyāma vājagandhyam sanema vājapastyam.
 (Cf. Rv IX. 98.12)

1677. We have been singing the songs since ancient times
and chanting these prayers for the resplendent Lord.
We loudly sing many Brhatī verses in the ceremonies
in which devotees have poured forth many hymns.
1678. When effused, pure and shining, mixed with milk and
its products, the draughts of elixir gladden the
resplendent Self and (pleased with that) in return, the
resplendent Self has tossed together mighty stores of
wealth,- the global earth and the Sun.
1679. O elixir, you as a beverage, are poured forth for the
aspirant, the resplendent Self, the crusher of
nescience, and for the exhilaration of the manifestant
worshipper, who sits in the assembly of worship and
offers homage.
1680. The resplendent Lord has heaped together vast stores
of wealth and wisdom of both the worlds and of the
solar region. The Lord is extremely delighted to hear
brilliant, purifying and devotional prayers tuned with
enlightenment.

परि त्वं हयतं हरिं ॥३॥

(९)

(१-२) हयुधस्तास्य वैद्यस्यो वक्षिः कृतिः । इन्द्रो देवता । इन्द्रो ह्यन्तः ॥

कस्तमिन्द्र त्वावसो । ॥३॥

मघोनः स्म वृषहत्वेषु चोदय ये ददति प्रिया वसु ।

तव प्रणीती हयश्च सूरिभिर्विश्वा तरेम दुरितं ॥२॥

(१०)

(१-१) वृषस्तास्य वैद्यस्यो वक्ष्यता कृतिः । इन्द्रो देवता । इन्द्रो ह्यन्तः ॥

प्रदु मघोर्मदित्तरं सिखाच्यौ अन्धसः । एवो हि वीर स्तवते सदावृषः ॥

1681. Pari tyañ haryatam harim [babhrum punanti vāreṇa
Yo devānviśvāñ itpari madena saha gacchati].₃
(Cf. S. 552; 1329; Rv IX. 98.7)

Sūkta 9

1682. Kastamindra tvāvaso [martyo dadhr̥ṣati.
Śraddhā it te maghavan pārye divi vājī vājam
siṣāsati.].₁
(Cf. S. 280; Rv VII. 32.14)

1683. Maghonaḥ sma vṛtra-hatyēṣu codaya ye dadati priyā
vasu.
Tava praṇīti haryaśva sūribhir viśvā tarema duritā.₂
(Cf. Rv VII. 32.15)

Khaṇḍa III

Sūkta 10

1684. Edu madhor madintarañ siñcādhvaryo andhasaḥ.
Evā hi vīra stavate sadāvṛdhaḥ.₁
(Cf. S. 385; Rv VIII. 24.16; Av XX. 64.4)

1681. It is golden-hued and brown (attractive and nutritious) and coveted by all: they purify it and filter across the filters (attractive and nutritious): it goes to Nature's all bounties with exhilaration. [A fragment of the verse only — परि त्वं हयत् हस्मि - cf. Rv. IX. 98.7]
1682. O resplendent Lord, what mortal can assail a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion [A fragment of the verse only:/ कस्तमिन्द्र त्वावसो - Rv. VII. 32.14.]
1683. Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our nobles devotees, pass through all perils under your guidance.
1684. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us.

इन्द्रं स्थातहरीणां न किष्टे पूर्व्यस्तुतिम् । उदानंश्च शवसां न मन्दनो ॥२॥
ते वो वाजानां पतिमहमहि श्रवस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥३॥

(११)

(१-२) इषुचस्तत्त्व कल्पः सोमकिंकि । इन्द्रो देवता । अन्तुन्निह कल्पः ॥

तं गूर्ध्यां स्वर्णं देवासां देवमरतिं दधन्विरे । देवत्रां हव्यमूहिषे ॥१॥
विभूतरातिं विप्रं चित्रशोचिषमग्निमौहिष्यं यन्तुरम् ।
अस्य मेघस्य सोम्यस्य सोमरे प्रेमचरायं पूर्व्यम् ॥२॥

1685. Indra sthātā harīṇām na kiṣṭe pūrvya-stutim.
Ud ānaṁśa śavasā na bhandanā.₂
(Cf. Rv VIII. 24.17; Av. XX. 64.4)

1686. Tam vo vājanām patim ahūmahī śravyasyavaḥ.
Aprāyubhīr yajñebhīr vāvṛdhenyam.₃
(Cf. Rv VIII. 24.18; Av. XX. 64.6)

Sūkta 11

1687. Tam gūrdhayā svarṇaram devāso devamaratim
dadhanvire.
Devatrā havyam ūhiṣe.₁
(Cf. S. 109; Rv VIII. 19.1)

1688. Vibhūta-rātim vipra citraśociṣam agnim īdiṣva
yanturam.
Asya medhasya somyasya sobhare prem adhvarāya
pūrvyam.₂
(Cf. Rv VIII. 19.2)

1685. O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power, nor can be compared with you in fame or in strength.
1686. Desirous of food, we invoke you, O lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work.
1687. Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.
1688. O wise, O the bounteous sage, may you while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation.

(१९)

(१-१) वयुषस्तस्य सप्तमं वयसः । सोमो वेदता । इत्यती कन्वा ॥

आ सोम स्वानो अद्रिभिस्तिरो वारोऽप्यव्यया ।
 जानो न पुरि चम्बोर्विशदरिः सदा वनेषु दध्रिषे ॥१॥
 स मामृजे तिरो अण्वानि मेप्या मोद्वान्तसिने वाजयुः ।
 अनुमायः पवमानो मनीषिभिः सोमो विप्रैर्मित्रैकमिः ॥२॥

(२०)

(१-२) वयुषस्तस्य सप्तमं वयसः । इत्यती कन्वा ॥

वयमेनमिदा ह्योपीपमेह वज्रिणम् ।
 तस्मा उ अयं सवने सुते भरा नूनं भूषत श्रुते ॥१॥
 वृकाश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
 समं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥२॥

Sūkta 12

1689. Ā soma svāno adribhis tiro vārānyavyayā.
 Jano na puri camvor viśadd hariḥ sado vaneṣu
 dadhriṣe.₁
 (Cf. S. 513; Rv IX. 107.10)

1690. Sa māmṛje tiro aṇvāni meṣyo mīdhvānt saptir na
 vājayuh.
 Anumādyah pavamāno manīṣibhiḥ somo viprebhir
 ṛkvabhiḥ.₂
 (Cf. Rv IX. 107.11)

Sūkta 13

1691. Vayam enam idā hyopipemeha vajriṇam.
 Tasmā u adya savane sutam bhara nūnam bhūṣata
 śrute.₁
 (Cf. S. 272, Rv VIII. 66.7; Av. XX. 97.1)

1692. Vṛkaś cid asya vāraṇa urāmāthir ā vayuneṣu bhūṣati.
 Semam na stomam jujuṣāṇa ā gahīndra pra citrayā
 dhiyā.₂
 (Cf. Rv VIII. 66.8; Av. XX. 97.2)

1689. Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups, just as a man enters a city.
1690. Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone, praised by men of wisdom and by the reciters of sacred songs.
1691. Today, yesterday, and all the days, let the resolute will power express our tributes to His full satisfaction We offer Him our reverence. Let Him now hasten to be with us and listen to our tributes.
1692. Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you graciously accepting our praises, come speedily to us with your wondrous splendour, and accept our praises

(१४)

(१-१) इन्द्राग्नी रोचनो दिवाः परि वज्रेषु भूषया । तदा चेति प्र वीर्यम् ॥

इन्द्राग्नी रोचनो दिवाः परि वज्रेषु भूषया । तदा चेति प्र वीर्यम् ॥१॥

इन्द्राग्नी अपसस्पतिः ॥२॥

इन्द्राग्नी तविषाणि वाम् ॥३॥

(१५)

(१-१) इन्द्राग्नी रोचनो दिवाः परि वज्रेषु भूषया । तदा चेति प्र वीर्यम् ॥

क ई वेद सुते सचो ॥१॥

दाना मृगो न वारणः पुरुषो चरथे दधे ।

न किष्टा नि यमदा सुते गमो महाश्मस्त्योजसा ॥२॥

Sūkta 14

1693. Indrāgnī rocanā divaḥ paṇi vājreṣu bhūṣataḥ.
 tad vām ceti pra vīryam.
 (Cf. Ṛv III. 12.9)

1694. Indrāgnī apasaspari [upa pra yanti dhītayaḥ.
 Ṛtasya" pathyā anu.]₂
 (Cf. S. 1577; Ṛv III. 12.7)

1695. Indrāgnī taviṣāṇi vām [sadhassthāni prayāṁsi ca.
 Yuvor aptūryam hitam.]₃
 (Cf. S. 1578; Ṛv III. 12.8)

Sūkta 15

1696. Ka īm veda sute sacā [pibantam kad vayo dadhe.
 Ayam yaḥ puro vibhinattyojasā mandānaḥ
 śipryandhasaḥ.]₁
 (Cf. S. 297; Ṛv VII. 33.7; Av. XX. 53.1; 57.11)

1697. Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.
 Na kiṣṭva ni yamadā sute gamo mahāṁś carasyo jaśā.₂
 (Cf. Ṛv VIII. 33.8; Av. XX. 53.2; 57.12)

1693. O rays of inner cosmic Sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well known is the prowess of both of you (the Sun and the lightning).
1694. Only fragmentary: इन्द्राग्नी अपसस्सि -
[O rays of the inner cosmic Sun and lightning (or of our Lord of knowledge and bliss), the enlightened persons offer you praise and alwys tread on the path of Truth.]
1695. Only fragmentary: इन्द्राग्नी तविषाणि वाम् -
[O rays of the inner cosmic Sun and lightning, in you, vigour and food are abiding together. Your readiness for dispensing justice is highly commendable.]
1696. Only fragmentary: क ई वेद सुदे सचा -
[No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength.]
1697. May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength.

यं उग्रं सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तौतुर्मेघवां ऋणवद्धवं नेन्द्रो योषत्यां गमत ॥३॥

(१४)

(१-४) दृषत्यात्य कारयतो विदुर्धर्मिणिः । सोमो देवत । गायत्री छन्दः ।

पवमाना अश्रुत सामाः शुक्रास इन्द्रवः । अभि विश्वानि काव्या ॥१॥
पवमाना दिवस्परेन्तरिक्षादश्रुत । पृथिव्यां अधि सानवि ॥२॥
पवमानास आशवः शुभ्रा अश्रमिन्द्रवः । मेन्तो विश्वा अप द्विषः ॥३॥

(१५)

(१-४) एषम्यास्य गायितो विश्वमित्र कविः । इन्द्राग्नी देवते । गायत्री छन्दः ।

तोषा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥१॥

- 1698 Ya ugraṁ sannanīṣṭṛtaḥ sthīro raṇāya saṅskṛtaḥ.
Yadi stotur maghavā sṛṇavaddhavam nendro yoṣatyā
gamat.₃
(Cf. Rv VIII. 33 9; Av. XX. 52 3; 57.13)

Khaṇḍa IV

Sūkta 16

1699. Pavamānā aśṛkṣata somāḥ śukrāsa indavaḥ.
Abhi viśvāni kāvyā,
(Cf. Rv IX. 63.25)
1700. Pavamānā divasparyantarikṣādasṛkṣata.
Pṛthivyā adhi sānavi.₂
(Cf. Rv IX. 63.27)
1701. Pavamānāsa āśavaḥ śubhrā aśṛgram indavaḥ.
Ghnanto viśvā apa dviṣaḥ.₃
(Cf. Rv IX. 63.26)
1702. Toṣā vṛtrahaṇā huve sajitvānāparājitā
Indrāgnī vājasātamā,₁
(Cf. Rv III. 12.4)

- 1698 He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come.
- 1699 The brilliant purified divine elixirs have been pouring forth amidst divine praises.
1700. The purified elixir are poured forth from heaven and from the firmament upon the summit of the earth.
1701. O purified elixir, swift and bright, is flowing forth, driving off all adversaries.
1702. I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment.

प्र॑ वा॒मर्चन्त्यु॑क्थि॒नः
इन्द्रा॑मी नव॒ति पुरः॑

॥२॥

॥३॥

(१८)

(1-१) उपस्वात्य वाईस्वत्यो मय्यान् कतिः । मयिर्वेता । गायत्री इत्युः ।

उप॑ त्वा र॒ण्वस॑न्द॒श प्र॑यस्वन्तः स॒हस्कृ॑त । अ॒ग्ने स॒सृज॑महे गि॒रः ॥१॥
उप॑ च्छा॒यामि॑व घृ॒णैर॑गन्म॒ शर्म॑ ते व॒यम् । अ॒ग्ने हि॒र॒ण्यस॑न्द॒शः ॥२॥
य उ॒ग्र इ॒व श॑र॒ह नि॒म॒शृ॒जो न॑ व॒त्स॑गः । अ॒ग्ने पुरो॑ स्त्रा॒जि॒य ॥३॥

1703. Pra vāmarcantyukthino [nīthāvido jaritārāḥ.
Indrāgnī iṣa ā vṛne].₂
(Cf. S. 1575; Rv III. 12.5)

1704. Indrāgnī navatim puro [dāsapatnīr adhūnutam.
Sākam ekena karmanā.].₃
(Cf. S. 1576; Rv III. 12.6)

Sūkta 18

1705. Upa tvā raṇvasandṛśam prayasvantaḥ sahaskrta.
Agne sasṛjmahe girāḥ.₁
(Cf. Rv VI. 16.37)
1706. Upa cchâyāmiva ghr̥ṇer aganma śarma te vayam.
Agne hiraṇyasandṛśaḥ.₂
(Cf. Rv VI. 16.38)
1707. Ya ugra iva śaryahā tigmaśr̥ṅgo na var̥ṇsagaḥ.
Agne puro rūrojitha.₃
(Cf. Rv VI. 16.39)

- 1703 (O rays of the inner cosmic sun and lightning — Indra-Agni) the devotees who know the right path and are well-versed in the melody of divine symphony (invoke both of you. So I too beseech you for getting super-nourishment.) [see 1575.]
Priests well-versed in the melody of divine symphony.
[A fragment only / प्र चापर्वन्त्युदियन्. Ry III 12 5.]
- 1704 O rays of the cosmic sun and lightning (Indra-Agni), overthrow by one blow ninety strongholds (of enemies).
(O cosmic sun and lightning, by one blow overthrow ninety strongholds, possessed by evil forces or overthrow ninety cities, providing shelter to our enemies.) [see 1576]
1705. O resplendent fire-divine, offering readily inflammable food, we enkindle you from time to time by our prayers.
1706. O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade to avoid scorching heat.
1707. O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils.

(१९)

(१-१) दृषन्मना वाईश्वानरो मयदाय कवि । अग्निर्विश्वतो देवते । गायत्री छन्दः ॥

ऋतावा॑नं वै॒श्वान॑रमृत॒स्थं ज्योति॑षस्पति॒म् । अज॑स्रं घ॒र्ममा॑महे ॥१॥
 ये इ॒दं प्र॑तिप॒प्रथे॑ यज्ञ॒स्य स्व॑रुति॒रन् । क॑नु॒नुत्त॑जते व॒शी ॥२॥
 अ॒ग्निः प्रि॑येषु धा॒मसु॑ का॒मो भू॑तस्य भ॒व्यस्य॑ । स॒म्रा॑डेको वि॒राज॑ति ॥३॥

॥ एषः छन्दः द्वितीयोऽर्थः ॥

(२)

(१-२) दृषन्मनाग्निर्विश्वतो विरजः कवि । अग्निर्विश्वतो गायत्री छन्दः ॥

अ॒ग्निः प्र॑नेन जन्मना शु॒म्भान॑स्तन्वा॒३५ स्वा॑म् । क॒विर्वि॑प्रेण वावृ॒धे ॥१॥

Sūkta 19

1708 R̥tāvānam vaiśvānaram ṛtasya jyotiṣaspatim
 Ajasram gharmamāmahe.₁
 (Cf. Yv. XXVI. 6; Av. VI. 36.1)

1709. Ya idam pratipaprathe yajñasya svar uttiran.
 R̥tūn utsrjate vaśi.₂

1710. Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya
 Samrāḍ eko vi rājati.₁
 (Cf. Yv. XII. 117)

Here ends Prapāthaka VIII — Ardha II
 Here also ends Adhyāya XVIII

Adhyāya XIX
 Prapāthaka VIII — Ardha III

Khaṇḍa I

Sūkta 1

1711. Agniḥ pratnena janmanā śumbhānas tanvām svām
 Kavir vipreṇa vāvṛdhe.₁
 (Cf. Rv VIII. 44.12)

1708. We offer prayers to the leader of all of us, who maintains the eternal law, who is holy and who is the lord of all luminaries and the possessor of eternal energy.
1709. He, the Lord, is one, who, furthering the light of eternal law, has spread Himself in every bit of His creation — so that He may work incessantly. He, the controller, sends for us all the seasons.
1710. The adorable Lord, is present in all His loving regions. He has been our sole reliance in the past, and so will He be in future. He shines forth alone as a sovereign Lord.

END

Adhyāya XIX

1711. The wise fire-divine decorating its form with brilliant flame, with the chant of hymns grows in might through the singing of hymns.

ऊर्जो॑ नपा॑तमा हुवे॑ग्निं पाव॑कशोचिपम् । अ॒सिन्ध॑वो स्व॒ध्वरे ॥२॥
स नो॑ मि॒त्रम॑हस्त्वम॒र्धं शु॒क्रेण॑ शोचि॒षा । दे॒वैरा॑ स॒न्ति ब॑र्हि॒षि ॥३॥

(२)

(१-४) चतुर्थपञ्चम्यः कास्वरोऽवतारः कविः । सोमेन्द्रो देवते । गायत्री इन्द्रः ॥

उ॒र्जे शु॒ष्मासो॑ अ॒स्य र॒क्षो भि॑न्दन्तो अ॒द्रिवः । नु॒दस्व॑ याः परि॒स्पृधः ॥१॥
अ॒या नि॒जघ्निरा॑जसा रयस॒ङ्गे ध॒ने हि॑ते । स्त॒वा अ॒भिभ्यु॑षा हृ॒दा ॥२॥
अ॒स्य व्र॑तानि ना॒धृषे॑ पव॒मान॑स्य दू॒ध्या । रु॒ज य॑स्त्वा पृ॒तन्य॑ति ॥३॥
त॒त हि॑न्वन्ति म॒दच्यु॑त॒त हरि॑नदी॒षु वा॒जिन॑म् । इ॒न्दुमि॑न्द्राय मत्स॒रम् ॥४॥

1712. Ūrjjo napātama ā huvegnim pāvaka śociṣam
Asmin yajñe svadhvare.²
(Cf. Rv VIII. 44.13)

1713. Sa no mitram ahas tvam agne śukreṇa śociṣā.
Devair ā satsi barhiṣi.³
(Cf. Rv VIII. 44.14)

Sūkta 2

1714. Ut te śuṣmāso asthū rakṣo bhindante adrivaḥ.
Nudasva yāḥ parisprdhah.¹
(Cf. Rv IX. 53.1)

1715. Ayā nijaghnir ojasā rathasaṅge dhane hite.
Stavā a bibhyuṣā hṛdā.²
(Cf. Rv IX. 53.2)

1716. Asya vratāni nādhṛṣe pavamānasya dūḍhyā.
Rujā yas tvā pṛtanyati.¹
(Cf. Rv IX. 53.3)

1717. Tarṇ hinvanti madacyutarṇ harim nadiṣu vājinam.
Indum indrāya matsaram.⁴
(Cf. Rv IX. 53.4)

1712. I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony.
1713. O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance.
1714. O divine elixir, crushed through stones, your powerful streams, having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us.
1715. By this strength, you become conqueror (of enemies). I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth.
1716. No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life.
1717. They, the wise devotees, plunges (the stem of the plants of) the love-divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul.

(३)

(१-१) वृक्षस्तास्य गायिनी विद्याविज इति । इन्द्रो देवता । इहमी जन्तुः ।

आ मन्द्रैरिन्द्रं हरिभिर्योहि मयूरोमभिः ।
 मा त्वा के चिन्नि येमुंरिन् पाशिनोति धन्वेव तां इहि ॥१॥
 वृत्रखादो बलं रुजः पुरां दमो अपामजः ।
 स्वाता रयस्य हयोरिमिस्वर इन्द्रो इवा पिदारुजः ॥२॥
 गन्धीरा उदधीरिव क्रतुं पुष्यसि गा इव ।
 प्र सुगोपा यवसं धेनवो यथा हुदं कुल्पा इवाशत ॥३॥

(४)

(१-१) वृक्षस्तास्य गायो देवतिभिर्निभि । इन्द्रो देवता । इहमी जन्तुः ।

यथा गौरो अपा वृत्तं तृष्यमेत्यवेरिणाम् ।
 आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सथा सिं ॥१॥

Śukta 3

1718. Ā mandrair indra haribhir yāhi mayūra-romabhiḥ.
 Mā tvā ke cin ni yemūr inna pāśinoti dhanveva tāñ
 ihi.₁
 (Cf. S. 246; Rv III. 45.1; Yv. XX. 53; Av. VII.
 117.1)
1719. Vṛtrakhādo balañ rujah purām darmo apām ajah.
 Sthātā rathasya haryor abhisvara indro. ūrdhā cid
 ārujah.₂
 (Cf. Rv III. 45.2)
1720. Gambhīrāñ udadhīñr iva kratum puṣyasi gā iva.
 Pra su gopā yavasam dhenavo yathā hrādam kulyā
 ivāśata.₃
 (Cf. Rv III. 45.3)

Śukta 4

1721. Yathā gauro apā kṛtam`tṛṣyañ etyaveriṇam.
 Āpitve naḥ prapitve tūyam ā gahi kañveṣu su sacā
 piba.₁
 (Cf. S. 252; Rv VIII. 4.3)

1718. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares; pass them on quickly as travellers cross a desert.
1719. The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance. He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot, urging his horses to move towards us.
1720. You cherish the performer of the sacred deeds like pools of water, deep and full, or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake.
1721. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned ones.

मन्दन्तु त्वा मघवन्निन्दवो राधादेयाय सुन्वते ।
आमुष्या सोममपिबन्ममू सुतं ज्येष्ठं तदधिषे सहः ॥२॥

(१-१) इषुषस्तास्य गायत्री गीतय कविः । इन्द्रो देवता । इन्द्रो कन्यः ।

त्वमङ्ग प्र शंसिषो देवः शविष्ठे मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥१॥
मा ते राधांसि मा त उतया वसोस्मान्कदा चना देमन् ।
विश्वा च न उपमिमोहि मानुषं वसुनि चर्षणिष्य आ ॥२॥

(१)

(१-१) इषुषस्तास्य गीतयो गायत्री कविः । उता शविष्ठो च देवताः । गायत्री कन्यः ।

प्रति स्या सुनरी जानी व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥
1722. Mandantu tvā maghavann indrendavo rādho-deyāya
sunvate.
Āmuṣyā somam apibaś camū sutam jyeṣṭham tad
dadhiṣe sahaḥ.₂
(Cf. Rv VIII. 4.4)

Sūkta 5

1723. Tvamaṅga pra śaṁsiso devaḥ śaviṣṭha martyam.
Na tvad anyo maghavann asti mardītendra bravīmi te
vacah.₁
(Cf. S. 247; Rv I. 84.19; Yv. VI. 37)

1724. Mā te rādhāṁsi mā ta ūtayo vaso'smān kadā can ā
dabhan.
Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā.₂
(Cf. Rv I. 84.20)

Khaṇḍa II

Sūkta 6

1725. Prati syā sūnarī janī vyucchantī pari svasuḥ.
Divo adarśi duhitā.₁
(Cf. Rv IV. 52.1)

1722. O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your unsurpassing might, help us to win over adversities
1723. O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none to give us felicity. For you alone, I recite my praises.
1724. Let not your bounteous gifts, and let not your protective powers fail us any time. O supreme Self, O lover of mankind, please bring to us all sorts of riches.
1725. The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart.

अ॒श्वे॒व चि॒त्रा॒रु॒षी मा॒ता ग॒वा॒मृ॒ताव॑री । स॒खा भू॒त॒श्चि॒नो॒रु॒षाः ॥२॥
उ॒त स॒खा॒स्य॒श्चि॒नो॒रु॒त मा॒ता ग॒वा॒मसि॑ । उ॒त॒पो व॑स्व इ॒क्षि॒षे ॥३॥

(७)

(१-३) वृषस्वात्य शान्तः प्रमत्तस्य शक्तिः । शक्तिर्नो देहेते । शान्तरी कव्यः ॥

ए॒षो उ॒पा अ॒पूर॒व्यो व्यु॒च्छति॑ प्रि॒या दि॒वः । स्तु॒षे वाम॑श्चि॒ना बृ॒हत् ॥१॥
या द॒सा सि॒न्धु॒मातरा॑ मनो॒तरा॑ र॒योणा॑म् । प्रि॒या दे॒वा वसु॑वि॒दा ॥२॥
व॒क्ष्यन्ते॑ वां क॒कुहा॑सो जू॒र्णायाम॑धि वि॒ष्टपि॑ । यद्वा॑ र॒या वि॒भिष्य॑तात् ॥३॥

1726. Aśveva citrāruṣī mātā gavām ṛtāvarī.
Sakhā bhūd aśvinor uṣāh.₂
(Cf. Rv IV. 52.2)

1727. Uta sakhāsyaśvinor uta mātā gavām asi.
Utoṣo vasva īśise.₃
(Cf. Rv IV. 52.3)

Sūkta 7

1728. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām aśvinā bṛhat.₁
(Cf. S. 178; Rv I. 46:1)

1729. Yā dasrā sindhu-mātarā manotarā rayiṇām.
Dhiyā devā vasuvidā.₂
(Cf. Rv I. 46.2)

1730. Vacyante vām kakuhāso jūrṇāyām adhi viṣṭapi
Yadvām ratho vibhiṣ patāt.₁
(Cf. Rv I. 46.3)

1726. The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the subject of worship, is the friend of the twin-divines — the Sun and moon.
1727. O dawn, you are the friend of the twin-divines; you are the mother of the rays of light; you rule over riches.
1728. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine through us.
1729. You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwelling to the performer of noble deeds.
1730. Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises.

(८)

(१-१) वृषस्यास्य पशुस्यो गोमम दासि । उषा देवता । अग्निर् इन्द्रः ।

उपस्तुषिन्ना मरसाम्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१॥

उषो अद्येह गोमत्यश्वावति विभावरि । रेवदस्मै व्युच्छ सूनृतावति ॥२॥

युक्ष्वा हि वाजिनीवत्यश्वाः अयारुणाः उषः ।

अया नो विश्वा सोमगान्या वह ॥३॥

(९)

(१-१) वृषस्यास्य पशुस्यो गोमम दासि । वाजिनी देवता । अग्निर् इन्द्रः ।

अग्निना वर्तिरसदा गोमहसा हिरण्यवत् । अर्वाग्रयं समनसा नि यच्छतम् ॥१॥

एह देवा मयाभुवा दसा हिरण्यवर्तनी । उपवृधो वहन्तु सोमपीतये ॥२॥

Sūkta 8

1731. Uṣas tac citram ā bharāsmabhyam vājīnīvati.

Yena tokam ca tanayam ca dhāmahe.1

(Cf. Rv I. 92; 13; Yv. XXXIV. 33)

1732. Uṣo adyeha gomatyasvāvati vibhāvari.

Revad asme vyuccha sūnṛtāvati.2

(Cf. Rv I. 92.14)

1733. Yunṁśvā hi vājīnīvatyasvām adyāruṇān uṣah.

Athā no viśvā saubhagānyā vaha.3

(Cf. Rv I. 92.15)

Sūkta 9

1734. Aśvinā vart ir asmad ā gomad dasrā hiraṇyavat.

Arvāgratham samanāsā ni yacchatam.1

(Cf. Rv I. 92.16)

1735. Eha devā mayobhuvā dasra hiraṇyavarttanī.

Uṣarbudho vahanu somapītaye.2

(Cf. Rv I. 92.18)

- 1731 O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons.
- 1732 O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth.
- 1733 O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity
- 1734 O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle.
1735. In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory.

या॒वि॒त्था॒ श्लो॒क॒मा॒ दि॒वो॒ ज्योति॑र्जनाय च॒क्र॒धुः । आ॒ न॒ ऊ॒र्जं॑ वह॒तम॑श्विना यु॒वम् ॥३॥

(१०)

(१-३) वृषस्पत्य श्रीबोधिकेति । दक्षिणेत्या । बह्विस्त्वन् ।

अ॒ग्निं तं म॑न्ये यो॒ वसु॑रस्तं यं॒ यन्ति॑ धे॒नवः ।
अ॒स्तम॑र्वन् आ॒श्वोस्तं॑ नि॒त्यासौ॑ वा॒जिनं॑ इ॒षꣳ स्तो॒तृभ्य॑ आ॒ भर॑ ॥१॥
अ॒ग्निर्हि वा॑जिनं॑ वि॒शे द॑दाति वि॒श्वच॑र्षणिः ।
अ॒ग्नौ रा॑ये स्वा॒भुवꣳ स॑ प्री॒तो या॑ति वा॒र्यमि॑षꣳ स्तो॒तृभ्य॑ आ॒ भर॑ ॥२॥
सौ अ॒ग्निर्गो॑ वसु॒ग्रणे॑ सं यमा॑यन्ति धे॒नवः ।
सम॑र्वन्तो रघु॒द्रुवꣳ सꣳ तु॒जाता॑सः सू॒रय॑ इ॒षꣳ स्तो॒तृभ्य॑ आ॒ भर॑ ॥३॥

1736. Yāvitthā ślokaṁ ā divo jyotir janāya cakrathuḥ.
Ā na ūrjam vahatam āśvinā yuvam.₃
(Cf. Rv I. 92.17)

Khaṇḍa III

Sūkta 10

1737. Agnim tam manye yo vasur astam yam yanti
dhenavaḥ
Astam arvanta āśavo'stam nityāso vājina iṣaṁ
stotṛbhya ā bhara.₁
(Cf. S. 425; Rv V. 6.1; Yv. XV. 41)
1738. Agniḥ hi vājinam viśe dadāti viśvacarṣaṇiḥ.
Agnī rāye svābhuvam sa prīto yāti vāryam iṣaṁ
stotṛbhya ā bhara.₃
(Cf. Rv V. 6.3)
1739. So agniḥ yo vasuḥ sa yam āyanti dhenavaḥ.
Sa aryanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ
stotṛbhya ā bhara.₃
(Cf. Rv V. 6.2; Yv. XV. 42)

1736. O twin divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy.
1737. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.
1738. Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you.
1739. He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you.

(११)

(१-१) वृषस्यास्त्ययेऽयं मयधवः कविः । उता देवता । वद्विजम्बः ॥

महे नो अद्य बोधयोषो राये दिवित्मती ।
 यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसृन्ते ॥१॥
 या सुनीथे शौचद्रथे व्यौच्छा दुहितर्दिवः ।
 सा व्युच्छ सहोयसि सत्यश्रवसि वाय्ये सुजाते अश्वसृन्ते ॥२॥
 सा ना अद्याभरदसुव्युच्छा दुहितर्दिवः ।
 यो व्यौच्छः सहोयसि सत्यश्रवसि वाय्ये सुजाते अश्वसृन्ते ॥३॥

(१२)

(१-१) वृषस्यास्त्ययेऽयं मयधवः । माध्वी देवते । वद्विजम्बः ॥

प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
 स्तोता वामश्विनावृषि स्तोमोभयूषति प्रति माध्वी मम श्रुतं हवम् ॥१॥

Sūkta 11

1740. Mahe no adya bodhayoṣo rāye divitmatī.
 Yathā cinno abodhayah satyaśravasi vāyye sujāte
 aśvasūnrte.₁
 (Cf S. 421; Rv V. 79.1)
1741. Yā sunīthe śaucad rathe vyauccho duhitar divaḥ.
 Sā vyuccha sahiyasi satyaśravasi vāyye sujāte
 aśvasūnrte.₂
 (Cf. Rv V. 79.2)
1742. Sā no adyābharad vasur vyucchā duhitar divaḥ.
 Yo vyaucchaḥ sahiyasi satyaśravasi vāyye sujāte
 aśvasūnrte.₃
 (Cf. Rv V. 79.3)

Sūkta 12

1743. Prati priyatamaṁ ratham vṛṣaṇam vasu-vāhanam.
 Stotā vām aśvinārṣi stomebhīr bhūṣati prati mādhvī
 mama śrutam havam.₁
 (Cf S. 418; Rv V. 75.1)

1740. O radiant dawn, awaken us today for ample riches in the like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.
- 1741 O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge.
- 1742 O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge.
1743. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation

अत्यापातमग्निना तिरो विश्वा अहं सना ।
 दस्रा हिरण्यवर्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥२॥
 जा नो रत्नानि बिभ्रतावग्निना गच्छतं युवम् ।
 रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥३॥

(११)

(१-४) एषस्वस्त्यारोपी पुष्पविहिताह्वी । मन्त्रपुरतो देवते । विदुः कथः ॥

अज्ञोऽग्निः । समिधा जनानां प्रति धेनुमिवापतीमुपासेम् ।
 यद्वा हव प्र वयासुजिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥
 अबोधि होता यजयाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
 समिद्धस्य रुसाददत्ति पाजो महान्देवस्तमसो निरमोचि ॥२॥

1744. Atyāyātam aśvinā tiro viśvā ahaṁ sanā.
 Dasrā hiraṇya-varṭtanī suṣṣmṇā sindhu-vāhasā mādhvī
 mama śrutam havam.²
 (Cf. Ṛv V. 75.2)

1745. Ā no ratnāni bibhratāvaśvinā gacchatam yuvam.
 Rudrā hiraṇyavarṭtanī juṣāṇā vājiniṣasū mādhvī
 mama śrutam havam.³
 (Cf. Ṛv V. 75.3)

Khaṇḍa IV

Sūkta 13

1746. Abodhyagniḥ samidhā janānām prati dhenum
 ivāyatīm uśāsam.
 Yahvā iva pra vayām ujjihānāḥ pra bhānavāḥ sasrate
 nākam accha.¹
 (Cf. S. 73; Ṛv 1.1; Yv. XV. 24; Av. XIII. 2.46)
1747. Abodhi hotā yajathāya devān ūrdhvo agniḥ sumanāḥ
 prātar asthāt.
 Samiddhasya ruśad adarśī pājo mahān devas tamaso
 niramoci.²
 (Cf. Ṛv V. 1.2)

1744. Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.
1745. O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation.
1746. Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.
1747. The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the Sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness.

यदी गणस्य रसानामजोगः शुचिरङ्के शुचिभिर्गोभिरग्निः ।
आदक्षिणा धुन्यते वाजयन्त्युत्तानामूर्ध्वो अधयजुर्हभिः ॥३॥

(१४)

(१-३) वसुधाऽवाधिरसः कुलं कफि । वाजयन्ती रेवते । विष्णुः कम्पः ।

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाधिपः प्रकृतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायैवा रात्र्युपसे योनिरासि ॥३॥
रुद्रहस्ता रुद्राती श्वेत्यागादारैर्गु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनुची यावा वर्णं चरत आमिताने ॥२॥
समानो अध्वा स्वस्वरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥

1748. Īd im gaṇasya rāśānam ajigah śucir ankte śucibhir
gobhir agnih.
Ād dakṣiṇā yujyate vājayantyyuttānām ūrdhvo adhayaj
juhūbhīh.
(Cf. Rv V. 1.3)

Sūkta 14

1749. Idam śreṣṭham jyotiṣām jyotir āgāc citraḥ praketo
ajaniṣṭa vibhva.
Yathā prasūtā savituh savāyaivā rātryuṣase yonim
āraik.
(Cf. Rv I. 113.1)

1750. Ruśadvatsā ruśatī śvetyāgād āraigu kṛṣṇā
sadanānyasya.
Samānabandhū amṛte anūcī dyāvā varṇam carata

1751. Samāno adhvā svasror anantas tam anyānyā carato
devśiṣṭe.
Na methete na tasthatuh sumeke naktoṣāsā samansā
virūpe.
(Cf. Rv I. 113.3)

1748. The radiant universal fire makes manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue.
1749. This most excellent light amid all lights has arrived, the wonderful, the far-extending, the manifest has been born. As the night is born for the Sun's uprising, so she has yielded a birthplace for the dawn
1750. The white shining dawn, the parent of the bright Sun, has arrived; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven.
1751. The path of these sisters is common and unending. Guided by the radiant Sun, they travel alternatively, though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still.

(१५)

(१-३) वृषस्यास्य भोमोऽभिर्जतिः । भविनामद्विना वास्तुभ्यो देवताः । विदुः १ अथा २

आ भावमिरुपस्थमनीकमुद्दिप्राणां देवया वावो अस्थुः ।
 अर्वाया नूनं रथ्येह यात पीपिवाऽसमश्चिना घर्ममच्छ ॥१॥
 न सऽस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्चिनोपस्तुतेह ।
 दिवाभिपित्वेवसागमिष्ठा प्रत्यवर्ति दाशुषे शर्मविष्ठा ॥२॥
 उता यातऽसंगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
 दिवा नक्तमवसा शन्तमेन नेदानी पीतिरश्चिना ततान ॥३॥

Sūkta 15

1752. Ā bhātyagnir uṣasām anīkam ud viprāṇām devayā vāco
 asthuḥ.
 Arvāñcā nūnam rathycha yātam pīpivāṅsam aśvinā
 gharmam accha.₁
 (Cf. Rv V. 76.1)
7153. Na saṅskṛtam pra mimīto gamiṣṭhānti nūnam
 aśvinopastuteha.
 Divābhipitve'vasāgamiṣṭhā pratyavartim dāśuṣe
 śam-bhaviṣṭhā.₂
 (Cf. Rv V. 76.2)
1754. Utā yātāṁ saṅgave prātar ahno madhyandīna uditā
 sūryyasya.
 Divānaktam avasā śantamena nedānīm pītir aśvinā
 tatāna.₃
 (Cf. Rv V. 76.3)

1752. The fire-divine (or the Sun) lights up the face of the dawns. The devout singers have started chanting their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice.

1753. They harm not our well-accomplished sacrifice; O twin divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protection against destitution. May you be prompt to bestow happiness upon the donor of the offering.

1754. Whether you come at the milking time of the cattle, at the dawn of the day, or at noon when the Sun is high, or by day or by night, come with felicitous protection. By such recitations not only now, the twin-divines have always been welcome to the draught of devotional offers.

(११)

(१-३) वृषन्वाप्त्य गावो गोतम क्रति । अथा रजसा । अग्र्यी अन्तः ॥

ए॒ता उ॒ त्वा उ॒षसः॑ के॒तुम॑क॒त पूर्वे॑ अ॒र्धे र॒जसो॑ भा॒नुम॑ञ्जते ।
 नि॒ष्कृ॒ष्वाना॑ आ॒युधानी॑व घृ॒ष्णवः॑ प्र॒ति गा॒वोरु॒पीर्य॑न्ति मा॒तरः॑ ॥१॥
 उ॒द॒प॒म॒न्न॒र॒णा भा॑न॒वा वृ॒था स्वा॒युजो॑ अ॒रुपी॑मा अ॒युक्ष॑त ।
 अ॒क्र॒मु॒षासो॑ व॒युना॑नि पू॒र्वथा॑ रु॒शन्त॑ भा॒नुम॑रु॒पीर॒शि॒श्र॒युः ॥२॥
 अ॒र्च॑न्ति ना॒रीर॑प॒सो न वि॑ष्टिभिः स॒माने॑न यो॒जने॑ना प॒राव॑तः ।
 इ॒प॒ व॒ह॒न्तीः सु॑कृ॒ते सु॒दान॑व वि॒श्वेद॑ह यज॒माना॑य सु॒न्वते॑ ॥३॥

Khaṇḍa V

Sūkta 16

1755. Etā u tyā uṣasaḥ ketum akrata pūrve ardhe rajaso bhānum añjate.

Niṣkṛṣvānā āyudhānīva dhṛṣṇavaḥ prati
gāvo'ruṣiyanti mātaraḥ.₁
(Cf. Rv I. 92.1)

1756. Ud apaptann aruṇā bhānavo vṛthā svāyujō aruṣīrgā ayukṣata.

Akrann uṣāso vayunāni pūrvathā ruśantam bhānum
aruṣīr aśīśrayuḥ.₂
(Cf. Rv I. 92.2)

1757. Arcanti nārīr apaso na viṣṭibhiḥ samāena yojanēna parāvataḥ.

īṣam -vahanīḥ -sukṛte sudānave viśved aha
yajamānāya sunvate.₃
(Cf. Rv I. 92.3)

- 1755 These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go
1756. Readily have the purple beams of light shot up. They have harnessed red rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance.
1757. They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest part of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage.

(१४)

(१-३) वृषस्यास्योच्यते दीर्घतमा अर्चिः । अश्विनामिन्द्रोऽर्चिताश्च वेदताः । सगती इन्द्र ।

अ॒नो॒प्य॒भि॒न्म॒ उ॒दे॒ति॒ सूर्यो॑ व्यू॒षा॒भ्व॒न्द्रा॑ म॒ह्य॒ावो॑ अ॒र्चि॒षा॑ ।
 आ॒यु॒क्षा॒ताम॒श्वि॒ना॑ या॒तवे॑ रथं॒ प्रा॒सा॒वी॒दे॒वः॑ स॒वि॒ता॑ जगत्पृथक् ॥१॥
 यद्यु॒ज्जा॒थे वृ॒षण॑म॒श्वि॒ना॑ रथं॒ घृ॒तेन॑ नो मधु॒ना क्षत्र॑मुक्षतम् ।
 अ॒स्माकं॑ ब्र॒ह्म पृ॒तना॑सु जि॒न्वते॑ वयं॒ धना॑ शूर॒सा॒ता भजे॑महि ॥२॥
 अ॒वा॒हि॒चक्रो॑ मधु॒वा॒ह॒नो रथो॑ जी॒रा॒श्वो अ॒श्विनो॑र्या॒तु सु॒हृतः॑ ।
 त्रि॒व॒धुरो॑ भव॒वो वि॒श्वसो॑भगः शं न आ वक्ष॒स्त्रि॒पदे॑ चतु॒स्पदे॑ ॥३॥

(१८)

(१-४) यदुक्तं वृषस्यास्य आस्यस्योऽर्चिताश्च अर्चिः । सोमवेदी देवते । गायत्री इन्द्र ।

प्रा ते धारा असंभतो दिवो न यन्ति वृष्टयः । अच्छा वाजे सहस्रिणम् ॥१॥

Sūkta 17

1758. Abodhyagnir jma udeti sūryo vyūṣāś candrā mahyāvo arcīṣā.

Āyukṣātm aśvinā yātave ratham prāsāvīd devaḥ savitā jagat prthak. 1

(Cf. Rv I. 157.1)

1759. Yad yuñjāthe vṛṣaṇam aśvinā ratham ghr̥tena no madhunā kṣatram ukṣatam.

Asmākam brahma pṛtanāsu jinvatam vayam dhanā śurasātā bhajemahi. 2

(Cf. Rv I. 157.2)

1760. Arvān tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutah.

Tribandhuro maghavā viśvasaubhagaḥ śamna ā vakṣad dvipade catuṣpade. 1

(Cf. Rv I. 157.3)

Sūkta 18

1761. Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.

Acchā vājam sahasriṇam. 1

(Cf. Rv IX. 57.1)

- 1758 Fire is awakened on earth. The Sun rises, the refulgent dawn, exhilarating by her radiance has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine Sun has put the world on different routines.
1759. O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter (i.e. cure and healing). May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures.
1760. May the three-wheeler chariot of the twins drawn by swift horses (engines), laden with sweet nourishments, moving on three axles all around, well set up, bring prosperity to our men and cattle.
1761. Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food.

अभि प्रियाणि काव्या विश्वा चक्षोणो अर्षति । हरिस्तुज्ञानं आयुधा ॥२॥
 स मर्मज्ञानं आयुभिरिमो राजेव सुव्रतः । इयेनो न वत्सु षीदति ॥३॥
 स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनानं इन्दवा भर ॥४॥

॥ इत्यथः अथर्वः ॥

अथ अथर्वः अथर्वः

(१)

(१-४) वस्तुस्तुज्ञानो दुमेव कविः । सोमो देवाश्च वेदताः । मर्मज्ञो हन्तः ॥

प्रास्य धारा अक्षरन्वृणः । सुतस्योजसः । देवाँ अनु प्रभूषतः ॥१॥

1762. Abhi priyāṇi kāvyā víśvā cakṣāṇo arṣati.
 Haris tuñjāna āyudhā.²
 (Cf. Rv IX. 57.2)

1763. Sa marmrjāna āyubhir ibho rājeva suvrataḥ.
 Śyeno na vañsu śīdati.³
 (Cf. Rv IX. 57.3)

1764. Sa no víśvā divo vasūto prthivyā adhi.
 Punāna indavā bhara.⁴
 (Cf. Rv IX. 57.4)

Here also ends Prapāthaka VIII — Ardha III
 Also ends here Adhyāya XIX

Adhyāya XX
 Prapāthaka IX — Ardha I

Khaṇḍa I

Sūkta I

1765. Prāsyā dhārā akṣaran vṛṣṇaḥ sutasyaujasah.
 Devāṁ anu prabhūṣataḥ.¹
 (Cf. Rv IX. 29.1)

1762. The ever-green elixir contemplating all the holy acts,
pleasing to Nature's bounties forward brandishing his
arms.
1763. He, the divine elixir of spirituality, sacred in
deliberations purified by virtuous men, sits on waters
like a fearless king or like a hawk.
1764. O elixir of spiritual bliss, when purified, bring us all
the treasures that are in heaven and upon this earth.

END

Adhyāya XX

1765. The streams of this effused ambrosia of love divine,
the showerer of blessings, flow forth with speed and
force. (The elixir) seeks to surpass all other divine
powers in strength.

संसिं मृजन्ति वेधसो गृणन्तः कारवो गिरा । ज्योतिर्जज्ञानमुक्थ्यम् ॥२॥
सुषहा सोम तानि ते पुनानाय प्रभूवसो । वदो समुद्रमुक्थ्य ॥३॥

(२)

(१-६) वृषत्यास्यैवृषः कवच कर्मि । इन्द्रो देवता । गावयो वन्दः ॥

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे ॥१॥
त्वामिच्छवसस्पते यन्ति गिरा न संयतः ॥२॥
वि श्रुतयो यथा पथः ॥३॥

(३)

(१-६) वृषत्यास्यैवृषः कवच कर्मि । इन्द्रो देवता । (१) श्रुतः नाम
श्रुतः । (२-३) द्वितीयकृतयोः गावयो वन्दः ॥

आ त्वा रथं यथोतये

॥१॥

1766. Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.
Jyotir ja jñānam ukthyam.₂
(Cf. Rv IX. 29.2)

1767. Suṣahā somta tāni te punānāya prabhūvaso.
Vardhā samudram ukthya.₃
(Cf. Rv IX. 29.3)

Sūkta 2

1768. Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.₁
(Cf. S. 438)

1769. Tvāmic chavasaspate yanti giro na sañyataḥ.₂

1770. Vi srutayo yathā pathā [indra tvad yantu rātayaḥ].₃
(Cf. S. 453)

Sūkta 3

1771. Ā tvā ratham yathotaye [sumnāya varttayām asi.
Tuvik ūrmim ṛtiṣahamindraṁ śaviṣṭha satpatim].₁
(Cf. S. 354; Rv VIII. 68.1)

1766. The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation
1767. O lord of love divine, you are the tributor of abundant wealth. When you are purified, you look radiant. May you, therefore, fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim.
1768. Such is He, the Lord Supreme, the resplendent Self, One to be worshipped in all the seasons, the illustrious self.
1769. O Lord of might (the resplendent Self), our, as if, all common songs of praise and prayers seek access to you.
1770. Like streams of water on their way to sea. (see verse 453).
(Let thy gifts of various kinds flow from Thee)
1771. O most powerful, resplendent lord, protector of the virtuous, we bring you here, as if, in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.

तुविशुष्मं तुविक्रतो शचीवो विश्वेया मते । आ पप्राथ महित्वनो ॥२॥
यस्य ते माहिनो महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥

(४)

(१-३) तुवश्चात्वीच्यो दीप्यता यन्वि । अग्निना सूर्यो देवता । विततु इन्द्रः ॥

जा यः पुरं नार्मिणीमदोदत्त्यः कविर्नभ्यो नारो !
सूरो न रुक्मवन्दतात्मा ॥१॥
अभि द्विजन्ता त्री रौचनानि विश्वा राजासि शुशुचानो अस्यात् ।
होता यजिष्ठो अपां सधस्थे ॥२॥
अयं स होता यो द्विजन्मा विश्वा दधे वार्योणि श्रवस्था ।
मर्तो यो अस्मे सुतुको ददाशा ॥३॥

1772. Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.₂
(Cf. Rv VIII. 68.2)

1773. Yasya te mahinā mahāḥ pari Jmāyantam iya tuḥ.
Hastā vajraṁ hiraṇyayam.₃
(Cf. Rv VIII. 68.3)

Sūkta 4

1774. Ā yaḥ puram nārmiṇīm adided atyaḥ kavir nabhanyo
nārvā.
Sūro na rurukvāṁ chatātmā.₁
(Cf. Rv I. 149.3)

1775. Abhi dvi janmā trī rocanāni viśva rajāṁsi śuśucāno
asthāt.
Hotā yajiṣṭho apāṁ sadhasthe.₂
(Cf. Rv I. 149.4)

1776. Ayaṁ sa hotā yo dvi janmā viśvā dadhe vāryāṇi
śravasyā.
Martto yo asmai sutuko dadāśa.₃
(Cf. Rv I. 149.5)

1772. You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty.
1773. You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions).
1774. He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of human body and possessed of hundreds of forms, is effulgent like a Sun.
1775. He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness.
1776. He, the invoker of divine (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal, who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny.

(११)

(१-१) वृषस्वाश्व गौतमो रामश्च कृतिः । धृजिरेदता । पशुपक्षिभ्यः ॥

अग्ने तमयाश्वं न स्तोमैः कर्तुं न भद्रं हृदिस्पृशस् । ऋष्यामा त ओहैः ॥१॥

अथा ह्यग्ने कर्तौर्भद्रस्य दक्षस्य साधोः । रथोऋतस्य बृहतो बभूध ॥२॥

एभिर्नो अकर्मवा नो अवोह्वस्वाङ्गं ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥३॥

(११)

(१-१) वृषस्वाश्व गान्धः दक्षश्च कृतिः । वामपक्षो वेदता । पुरती कन्दः ॥

अग्ने विश्वदुपसम्बित्रं राधो अमर्त्य ।

आ दाशुषं जातवेदो वह्ना त्वमया देवा उषवुधः ॥१॥

Sūkta 5

1777. Agne tam adyāśvam na stomaiḥ krtum na bhadraṁ
hrdispr̥sam.

Rdhyāmā ta ohaiḥ.₁

(Cf. S. 434; Rv IV. 10.1; Yv. XV. 44; 17.77)

1778. Adhā hyagne krator bhadrasya dakṣasya sādhoḥ.
Rathīr ṛtasya br̥hato babhūtha.₂

(Cf. Rv IV. 10.2; Yv. XV. 45)

1779. Ebhir no arkair bhavā no arvāṅk svār na jyotiḥ.

Agne viśvebhiḥ sumanā anīkaiḥ.₃

(Cf. Rv IV. 10.3; Yv. 46)

Khaṇḍa II

Sūkta 6

1780. Agne vivasvad uśasaś citraṁ rādho amartya.

Ā dāśuṣe jātavedo vahā tvam adyā devān
uśarḇudhaḥ.₁

(Cf. S. 40; Rv I. 44.1)

- 1777 We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.
1778. O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths.
1779. O adorable Lord, you are bright as the Sun, and well-disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance.
1780. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, awaking with the morning dawn.

जुष्टो हि दूतो असि हव्यवाहनोग्ने रथीरध्वराणाम् ।
सजूरश्चिभ्यामुपसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥

(४)

(१-४) हव्यस्यास्य वामदेव्यो वृत्रघ्नश्च प्राणिः । त्वयौ देवताः । त्रिपुरं जन्तुः ॥

विधुं दद्राणं५ समने बहूनां युवानं५ सन्ते पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या ममारं स ह्यः समानं ॥१॥
शाकमना शाको अरुणः सुपर्णो आ यो महः शूरः सनादनीदः ।
यश्चिकेत सत्यमित्तन्न मोघं वसु स्पाहसुत जेतोत दाता ॥२॥
ऐभिर्देदे वृज्या पौ५स्यानि येभिरीक्षद्ब्रह्मत्वाय वज्री ।
ये कर्मणः क्रियमाणस्य मङ्गं श्रतेकर्मैस्तुदजायन्त देवाः ॥३॥

1781. Juṣṭo hi dūto asi havya-vāhanogne rathīr adhvarāṇām.
Sajūr aśvibhyām uṣasā suvīryam asme dbehi śravo
br̥hat.₂
(Cf. Ṛv I. 44.2)

Sūkta 7

1782. Vidhum dadrāṇaṁ samane bahūnām yuvānaṁ santam
palito jagāra.
Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ
samāna.₁
(Cf. S. 325; Ṛv X. 55.5; Av. IX. 10.9)
1783. Śakmanā śāko aruṇaḥ suparṇa ā yo mahaḥ sūraḥ sanād
anīḍaḥ.
Yac ciketa satyam ittan na mogham vasu spārham ura
jetota dātā.₂
(Cf. Ṛv X. 55.6)
1784. Aibhirdade vṛṣṇyā pauṁsyāni yebhir aukṣad
vṛtrahatyāya vajrī.
Ye karmaṇaḥ kriyamāṇasya mahna ṛte karmam ud
ajāyanta devāḥ.₃
(Cf. Ṛv X. 55.7)

1781. You are acceptor of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom grant us invigorating abundant food.
1782. Even a young man, having many fold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow.
1783. (There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the Sun) which has no nest to dwell in and is might and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth of which he is ever a distributor.
1784. He (the Sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, (i.e., the clouds); nature's bounties, which assist in giving rains, by the mighty means, work also through him on the same basis (as required by the principles of meteorology).

(८)

(१-३) वृषम्याम्याङ्गिरसो विष्णुः पूतसरो वा रुषिः । सोमदण्डोऽश्विनौ मित्रोऽर्देववर्चनेन्द्रा देवताः । पाथवी ऋतः ॥

अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विनौ ॥१॥

पिबन्ति मित्रो अयमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥२॥

उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमत । प्रातर्हतेव मत्सति ॥३॥

(१-३)

(१-३) वृषम्याम्य काङ्गिरो वनरुषिर्ऋषिः । सूर्यो देवता । पृथ्वी ऋतः ॥

वृषमहाँ अस्ति सूर्यं वडादित्य महाँ अस्ति ।

महस्ते सतो महिमा पणिष्टम मह्ना देव महाँ अस्ति ॥१॥

यद् दूर्यं श्रवसा महाँ अस्ति सत्रो देव महाँ अस्ति ।

मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिर्दोभ्यम् ॥२॥

Sūkta 8

1785. Asti somo ayaṁ sutaḥ pibantyaśya marutaḥ.

Uta svarājo aśvinā.

(Cf. S. 174; Rv VIII. 94.4)

1786. Pibanti mitro aryamā tanā pūtaśya varuṇaḥ.

Triṣadhasthasya jāvataḥ.²

(Cf. Rv VIII. 94.5)

1787. Uto nvasya joṣamā indraḥ sutasya gomataḥ.

Prātarhoteva matsati.³

(Cf. Rv VIII. 94.6)

Sūkta 9

1788. Baṇmahāñ asi sūrya baḍ āditya mahāñ asi.

Mahaste sato mahimā paṇiṣṭam mahnā deva mahāñ asi.¹

(Cf. S. 276; Rv VIII. 101.11; Av. XIII. 2.29; XX. 58.3)

1789. Baṇ sūrya śravaśā mahāñ asi satrā deva mahāñ asi.

Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam.²

(Cf. Rv VIII. 101.12; Yv XXXIII. 40; Av. X. 58.4)

- 1785 The elixir is effused by us let the self-resplendent twin — divines and vital principles gladly accept it.
- 1786 May the Sun, the Cosmic order and the ocean, (Mitra, Aryaman and Varuna) accept the divine elixir, purified by the strainer, abiding in three places, and granting prosperity. [1. Pitcher or droṇa-Kalaśa, through or ādhavarīya, and 3. the strainer or pūtabhṛta, pavitra or daśā-pavitra].
- 1787 The Sun is also eager in the morning to accept the effused elixir mixed with the milk of love and beauty, as a *hoti* priest (anxious to offer prayers in the morning).
- 1788 Verily, you are great, O radiant Sun, verily, you are great, O eternal; the greatness of the great one, we adore; verily you are great, O Supreme God.
1789. Verily, O Sun, you are great in fame. O divine, you are indeed mighty (among the divine forces, through your inherent might). Truly you are mighty, O Sun, through your fame, You are the destroyer of the wicked and always ready to lead others. Your glory is wide-spread and unabatingly indestructible

(१०)

(1-१) उपस्यास्याङ्गिरसो पुनरुपसुक्ताङ्गिरसो । इन्द्रो देवता । पापसी छन्दः ॥

उपे नो ह॑रिभिः सु॒तं या॑हि म॑दानां प॒ते । उपे नो ह॑रिभिः सु॒तम् ॥१॥

द्वि॒ता यो वृ॑त्रह॒न्तमो वि॒द इन्द्रः॑ श॒तक्र॑तुः । उपे नो ह॑रिभिः सु॒तम् ॥२॥

त्व॑५ हि वृ॒त्रह॑त्तेषां पा॒ता सोमा॑नाम॒सि । उपे नो ह॑रिभिः सु॒तम् ॥३॥

(११)

(1-१) उपस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । विषद छन्दः ॥

प्र वो॑ महे॒ मह॑वृधे॒ भरध्वं॑ प्र॒चेत॑से प्र सु॒मतिं॑ कृणु॒ष्वम् ।

वि॒शो पूर्॒वोः प्र चर॑ च॒र्षणि॑प्राः

॥१॥

Khaṇḍa III

Sūkta 10

1790. Upa no haribhiḥ sutam yāhi madānām pate.

Upa no haribhiḥ sutam.₁

(Cf. S. 150; Rv VIII. 93.31)

1791. Dvitā yo vṛtrahantamo vida indraḥ śatakratuḥ.

Upa no haribhiḥ sutam.₂

(Cf. Rv VIII. 93.32)

1792. Tvam hi vṛtrahann eṣām pātā somānām asi.

Upa no haribhiḥ sutam.₃

(Cf. Rv VIII. 93.33)

Sūkta 11

1793. Pra vo mahe mahevṛdhe bharadhvam pracetase pra

sumatim kṛṇudhvam.

Viśaḥ pūrvīḥ pra cara carṣaṇi prāḥ.₁

(Cf. S. 328; Rv VII. 31.10; Av. XX. 73.3)

- 1790 O Lord of rapturous joy, come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship.
- 1791 O resplendent Lord, the dispeller of darkness, your power is known in a two-fold way. May you come with your vital divines to our effused libation.
- 1792 O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation.
1793. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms)

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
 तस्य व्रतानि न मिनन्ति धीराः ॥२॥
 इन्द्रं वाणीरनुत्तमन्युमेवं सत्रा राजानं दधिरे सहध्वे ।
 हयश्वाय बर्हया समार्पन् ॥३॥

(१२)

(१-३) द्रव्यस्वाम्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । इराणी धन्यः ॥

यदिन्द्रं यावत्स्त्वमेतावदहमीक्षीय ।
 स्तोतारमिदधिये रदावसो न पापत्वाय र२सिषम् ॥१॥
 शिक्षयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
 न हि त्वदन्यन्मघवन्न आप्य वस्यो अस्ति पिता च न ॥२॥

1794. Uruvyacase mahine suvṛktim indrāya brahma
 janayanta viprah.
 Tasya vratāni na minanti dhīrah.²
 (Cf. Rv VII. 31.11)

1795. Indram vāṇīr anuttamanyum eva satrā rājānam
 dadhire sahadhyai
 Haryaśvāya barhayā samāpīn.³
 (Cf. Rv VII. 31.12)

Sūkta 12

1796. Yad indra yāvatas tvametāvad aham īśīya.
 Stotāram id dadhiṣe radāvaso na pāpatvāya
 raṁsiṣam.¹
 (Cf. S. 310; Rv VII. 32.18; Av. XX. 82.1)

1797. Śikṣeyam in mahayate dive-dive rāya ā kuhacid vide.
 Na hi tvad anyan maghavan na āpyam vasya asti pitā
 ca na.²
 (Cf. Rv VII. 32.19; Av. XX. 82.2)

1794. The sages composed sacred praises and engender oblations for the sublime, the far-pervading resplendent Lord. The wise (persons) never violate His statutes
1795. The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers
1796. O resplendent Lord, the granter of wealth. if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness
1797. Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are.

(१-१) श्रुध्वास्तु मैत्रावरुणो वसिष्ठ कर्षि । इन्द्रो देवता । विष्णुः अन्तः ।

श्रुध्वा हवँ विपिपानस्याद्रैर्बोधं विप्रस्यार्चतो मनीषाम् ।
 कृष्वा दुवाँस्तन्तमा सचेमा ॥१॥
 न ते गिरा अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान् ।
 सदा ते नाम स्वयशो विवक्मि ॥२॥
 भूरि हि ते सवना मानुषेषु भूरि मनीषा हवते त्वामित् ।
 मारे अम्मन्मघवज्योक्तः ॥३॥

Sūkta 13

- 1798 Śrudhī havam vipipānasyādrer bodhā viprasyārcato
 manīsām.
 Kṛṣvā duvāṁsyantamā sacemā.
 (Cf. Ṛv VII. 22.4)
1799. Na te giro api mṛṣye turasya na suṣṭutim asuryasya
 vidvān.
 Sadā te nāma svayaśo vivakmi.
 (Cf. Ṛv VII. 22.5)
- 1800 Bhūri hi te savanā mānuṣesu bhūri manīṣī havate tvām
 it
 Māre asman maghavan jyok kaḥ.
 (Cf. Ṛv VII. 22.6)

1798. May you hear the sound of our grinding stone, as if repeatedly singing your praises, and comprehend the hymn of adoring songs, and in a friendly manner, please accept these adorations while we crave for your kind favour
1799. O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you.
- 1800 O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space.

(१५)

(१-४) वृषाणास्य वैवर्धनः पुरा जगि । इषो देवता । तादृगी प्रन्तः ॥

जौ प्वस्यै पुरोरथमिन्द्राय शृषमर्चत ।
 अभिके चिदु लोककृत्ताङ्गे समत्सु वृत्रहा ।
 अस्माकं बोधि चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥१॥
 त्वं५ सिन्धू५स्वाष्ट्रजोधराचो अहन्नाहिम् ।
 अशशुरिन्द्र जज्ञिषे विश्वे पुष्यसि वार्यम् ।
 ते त्वा परि प्वजागहे नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥२॥
 वि पु विश्वा अरातयोयो नशन्त नो धियः ।
 अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति ।
 या ते रतिर्हर्दिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥३॥

Khaṇḍa IV

Sūkta 14

1801. Pro śvasmai puroratham indrāya śūṣam arccata
 Abhīke cidu lokakṛt sange satatsa vṛtrahā.
 Asmākam bodhi coditā nabhantām anyakeṣām
 jyākāadhi dhanvasu.₁
 (Cf. Rv X. 133.1; Av. XX. 95.2)

1802. Tvaṁ sindhūṁsvāśrjo'dharāco ahann ahim.
 Asatrur indra janñiṣe viśvam puṣyasi vāryam.
 Tam tvā pari śvajāmahe nabhantām anyakeṣām jyākā
 adhi dhanvasu.₂
 (Cf. Rv X. 132.2; Av. XX. 95.3)

1803. Vi śu viśva arātavo'ryo naśanta no dhiyaḥ.
 Astāsi śatrave vadham yo na indra jighāṁsati.
 Yā te rātir dadir vasu nabhantām anyakeṣām jyākā
 adhi dhanvasu.₃
 (Cf. Rv X. 133.3; Av. XX. 95.4)

1801. Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness, while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies be destroyed.
1802. You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (everyone) all that is desirable; as such, we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed.
1803. May all the infidels and wicked who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed.

(१५)

(1-१) वृषस्यास्य काव्यो मीमातिविगृह्यतः क्रियतेत्यर्थः पत्नी । सोमो देवता । मायवी अन्यः ।

रेवाँ इदेवतं स्तोता स्यात्वायतो मघानः । प्रेदु हरिवः सुतस्य ॥१॥
 उक्तं च न शस्यमानं नागो रयिरा चिकेत । न गायत्रे गीयमानम् ॥२॥
 मा न इन्द्र पीयलवे मा शर्द्धते परा दाः । शिक्शा शचीवः शचीमिः ॥३॥

(1-१) वृषस्यास्य काव्यो मीमातिविगृह्यतः । इन्द्रो देवता । अनुदुः अन्यः ।

इन्द्रं याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
 दिवो अमुष्य शसतो दिवं यय दिवावसो ॥१॥
 अत्रा वि नेमिरेषामुरा न धूनुते वृकाः ।
 दिवो अमुष्य शसतो दिवं यय दिवावसो ॥२॥

Sūкта 15

1804. Revām idd revata stota syāt tvāvato maghonah.
 Predu harivaḥ sutasye.¹
 (Cf. Rv VIII. 2.13)

1805. Uktham ca na śasyamānam nāgo rayirā ciketa.
 Na gāyatram gīyamānam.²
 (Cf. S. 225; Rv VIII. 2.4)

1806. Mā na indra piyatnave mā śardhate parā dāḥ.
 Śikṣā śacīvaḥ śacībhiḥ.³
 (Cf. Rv VIII. 2.15)

Sūкта 16

1807. Endra yāhi haribhir upa kaṇvasya suṣṭutim.
 Divo amuṣya śāsato divam yaya divā-vaso.¹
 (Cf. S. 348; Rv VIII. 34.1)

1808. Atrā vi nemir eṣām urām na dhūnute vṛkaḥ.
 Divo amuṣya śāsato divam yaya divāvaso.²
 (Cf. Rv VIII. 34.3)

1804. O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons.
1805. (The resplendent Lord), the enemy of the unbeliever in the words — divine, apprehends whatever power is repeated and whatever chant is being chanted.
1806. O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power.
1807. Come, O resplendent Lord, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.
1808. The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region.

आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षसु ।
दिवो अमुष्य शसतो दिवं यय दिवावसो ॥३॥

(१०)

(१-३) एषस्ताव भार्गवो वमद्विदिधि । सोमेन्द्रावरो देवाः । गृध्रभी हन्तः ।

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तनः ॥१॥

ते सुतासो विपश्चितः शुक्रो वायुमन्त्रत ॥२॥

जलमं देववितये वाजयन्ता रथा इव ॥३॥

(११)

(१-३) एषस्ताव वैरोरक्तिः पश्येव कृतिः । अग्निदेवता । धन्यदित्यम् ।

अग्निं होतारं मन्ये दास्वन्तं वसोः सुनुं सहस्रां जातवेदसं विप्रं न जातवेदसम् ।

ये ऊर्ध्वाना स्वर्धरो देवो देवाच्या कृपा ।

पृतस्य विभ्राष्टिमनु शुक्रशौचिष आनुहात्य सर्पिः ॥१॥

1809. Ā tvā grāvā vadann iha somī ghoṣeṇa vaksatu.

Divo amuṣya śāsato divam yaya divāvaso.

(Cf. Rv VIII. 34.2)

Sūkta 17

1810. Pavasva soma mandayann indrāya madhumattamah ।

(Cf. Rv IX. 67.16)

1811. Te suśāso vipaścitah śukrā vāyum asṛṣṣata ।

(Cf. Rv IX. 67.18)

1812. Asṛgram devavītaye vājayanto rathā iva ।

(Cf. Rv IX. 67.17)

Khaṇḍa 5

Sūkta 18

1813. Agniṁ hotāram manye dāśvantam vasoh sunuṁ

sahasra jātavedasam vipram na jātavedasam.

Ya ūrdhvayā svadhvaru devo devācyā kṛpā

Ghrta.ya vibhrāstim anu śukrasōcisa ā juhvānas ।
sarpinah ।

(Cf. S. 465; Rv I 27 1; Yv. XV. 47; Av. XX. 6 3)

1809. May the repeated voices of praises, and of the grinding stone, bring you here with ringing voice. O lord, radiant while glorified, may you, controlling the yonder celestial space, return to your rest.
1810. O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self.
1811. These effused elixirs, brilliant and extremely exhilarating, are let forth with speed and emission of sound for the sake of wisdom or virile activity.
1812. The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth.
1813. I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage, he is endowed with knowledge. He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter, which is offered in oblations; with his flames, he invokes Nature's bounties.

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्रं मनमभिविप्रेभिः शुक्रं मनमभिः ।
 परिज्मानमिव द्यां होतारं चरुणोनाम् ।
 शौचिष्वेक्षो पृषणं यमिमां विशः प्रावन्तु जृतये विशः ॥२॥
 स हि पुरु चिदोजसा विरुक्मता दीधानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।
 वीढु चिद्यस्य समृती शुवदनेव यस्त्विरम् ।
 निष्पहमाणो यमते नायते धन्वासहा नायते ॥३॥

॥ इति यजुस्सप्तमोऽध्यायः ॥

(१)

(१-६) यजुस्सप्तमस्य पादकोऽयिर्नमिः । यमिमेवता । यजुः पृषिणां वन्द्यः ।

अमे त्वं श्रवो वयो महि प्राजन्ते अचयो विभावसो ।
 मृहद्भानो शवसा वाजसुकष्याश्च दधासि दाक्षुषे कवे ॥१॥

1814. Yajisṭham tvā yajamānā huvema jyeṣṭhama
 aṅgirasām vipra manmabhir viprebhiḥ śukra
 manmabhih.

Parijmāṇam iva dyām hotāram carṣaṇinām.

Śociṣkeśam vṛṣaṇam yam imā viśaḥ prāvantu jūtaye
 viśaḥ.²

(Cf. Rv I. 127.2)

1815. Sa hi purū cidojasā virukmatā dīdyāno
 bhavatidruhantaraḥ paraśur na druhantaraḥ.

Vidu cid yasya samṛtau śruvad vaneva yat sthiram.

Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.³

(Cf. Rv I. 127.3)

Here ends Prapāthaka IX — Ardha I

Prapāthaka IX — Ardha II

Sūkta 1

1816. Agne tava śravo vayo mahi bhrājante arcayo
 vibhāvaso

Bṛhad bhāno śvasā vājam ukthyām dadhāsi dāśuṣe
 kave.¹

(Cf. Rv X. 140.1; Yv. XII. 106)

- 1814 We, the institutors of the fire ceremony, invoke you, with prayers. O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength.
- 1815 Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat.
1816. O fire-divine, yours are life power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers.

पावकवचाः शुक्रवचा अनूनवचा उदिवर्णि भानुना ।
 पुत्रो मातरौ विचरन्नुपावसि पूर्णाक्षि रोदसी उभे ॥२॥
 ऊर्जो नपाजातवेदः सुशस्तिभिर्मन्दस्व धीतिमिहितः ।
 त्वे इषः सं दधुर्भूरिवर्षसम्भिव्रातयो वामजाताः ॥३॥
 इरज्यन्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
 स दर्शतस्य वपुषो वि राजसि पूर्णाक्षि दर्शतं क्रतुम् ॥४॥
 इष्कतारिमध्वरस्य प्रचेतसं क्षयन्तः राधसो महः ।
 रातिं वामस्य सुभगो महोमिषं दधासि सानसि रयिम् ॥५॥

1817. Pāvakavarccāḥ śukravarcā anūnavarccā ud iyarṣi bhānunā.
 Putro mātārā vicarann upāvasi prṇakṣi rodasī ubhe.2
 (Cf. Rv X. 140.2; Yv. XII. 107)
1818. Ūrjo napāj jātavedah susastibhir mandasva dhītubhir hitaḥ.
 Tve iṣaḥ sam dadhur bhūrvarpasāś citrotayo vāmajātāḥ.3
 (Cf. Rv X. 140.3; Yv. XII. 108)
1819. Irajyann agne prathayasva jantubhir asme rāyo amartya.
 Sa darśatasya vapuṣo vi rājasi prṇakṣi darśatam kratum.4
 (Cf. Rv X. 140.4; Yv. XII. 109)
1820. Iṣkarttāram adhvarasya pracetasam kṣayantam rādhaso mahaḥ.
 Rātim yāmasya subhagām mahīm iṣam dadhāsi sānasīm rayim.5
 (Cf. Rv X. 140.5; Yv. XII. 110)

1817. O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You, verily, unite both heaven and earth.
1818. O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources.
1819. O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication.
1820. (Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches.

ऋतावानं महिषं विश्वदत्तमग्निं सुन्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥६॥

(२)

(१-२) द्रुपन्मास्य काण्य सोमतिर्जिभिः । अग्निरेतः । इन्द्रुन्निह इन्द्रः ।

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।
यस्य त्वं सख्यमाविध ॥३॥
तव द्रप्सो नीलवान्वाशः ऋत्विष इन्धानः सिष्णवा ददे ।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥२॥

1821. R̥tāvānam mahiṣam viśvadarśatam agniṁ sumnāya
dadhire puro janāḥ.
Śrutkarṇaṁ saprathastamam tvā girā daivyaṁ mānuṣā
yugā.6
(Cf. R̥v X. 140.6; Yv. XII. 111)

Khaṇḍa VI

Sūkta 2

1822. Pra so agne tavotibhiḥ suvīrābhis tarati vāja
karmabhiḥ.
Yasya tvaṁ sakhyam āvitha.1
(Cf. S. 108; R̥v V. III. 19.30)
1823. Tava drapso nīlavān vāśa ṛtviya indhānaḥ viṣṇavā
dade.
Tvam mahinām uṣasām asi priyaḥ kṣapo vastuṣu
rājasī.2
(Cf. R̥v VIII. 19.31)

1821. Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties.
1822. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.
1823. O showerer of happiness, the flame of your cosmic fire is blue and crackling; it become fresh in every season, is resplendent and agreeable. you are the dear friend of mighty dawn, and you shine in the glimmerings of the night.

(३)

(1) एतर्षस्यास्य वैतान्मोऽप्यन क्रति । अतिपरो देवताः । अगती इन्द्रः ।

तमोषधीर्दधिरे गर्भमृत्विष्यं तमापो अग्निं जनयन्त मातरः ।
तमित्समानं वनिनश्च वीरुधोन्तर्वतीश्च सुवते च विश्वहा ॥१॥

(1) एतर्षस्यास्य वासुदेवोऽग्निः सवापतिर्वा क्रतिः । अग्नीन्द्रो देवते । अगती इन्द्रः ।

अग्निरिन्द्राय पवते दिवि शुक्रो वि रजति । महिषोयं वि जायते ॥१॥

(५)

(1) एतर्षस्यास्य वासुदेवोऽप्यन क्रतिः । अतिपरो देवताः । अगती इन्द्रः ।

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोमं आह तवाहमस्मि सख्ये न्योकाः ॥१॥

Sūkta 3

1824. Tam osadhīr dadhīre garbham ṛtviyam tam āpo agnim
janayanta mātaraḥ.
Tam it samānam vaninaś ca vīrudhontarvatīś ca suvate
ca viśvahā.
(Cf. Rv X. 91.6)

Sūkta 4

1825. Agnir indrāya pavate divi śukro vi rājati
Mahiṣīva vi jāyate.

Sūkta 5

1826. Yo jāgāna tam ṛcaḥ kāmāyante yo jāgāra tamu sāmāni
yanti.
Yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye
nyokāḥ.
(Cf. Rv V. 44.14)

1824. The plants bear the fire-divine like an embryo (conceived) in due season, the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow
1825. The cosmic fire glows more and more in the celestial regions by the grace of the resplendent lord. Like the mother queen, she bears offsprings.
1826. One who wakes and watches, to him, the Rk hymns bestow their affection. One who wakes and watches, to him also come the Sāman tunes (with affection). Thus the divine loving Soma (Lord) addresses him who wakes and watches. "Please accept me as yours", Verily I am proud to have my dwelling in the friendship (of such a loving one).

(१)

(१) सृष्ट्यास्य कायया अस्तिपुत्रा औदारिकः कुमुदविन्दुः कृषिः । विभे देवा ममिया देवता । गायत्री छन्दः ।

अ॒ग्निर्जा॒गार॑ त॒मृचः॑ का॒मय॑न्ते॒भिर्जा॒गार॑ त॒मै सा॒मानि॑ यन्ति ।

अ॒ग्निर्जा॒गार॑ त॒मय॑ च सोम॑ आह॒ तवा॑हम॒स्मि सख्ये॑ न्यो॒काः ॥१॥

(४)

(१-४) सृष्ट्यास्य कायया अस्तिपुत्रा औदारिकः कुमुदविन्दुः कृषिः । विभे देवा देवता । गायत्री छन्दः ।

नमः॑ सखि॒भ्यः पू॒र्वस॑द्भ्यो नमः॑ साक॒न्निभ्यः॑ । यु॒ञ्जे वाच॑ च श॒तप॑दीम् ॥१॥

यु॒ञ्जे वाच॑ च श॒तप॑दी गाय॑ स॒हस्र॑वर्त॒नि । गाय॑त्रे॒ त्रेष्टु॑र्म॒ जग॑त् ॥२॥

गाय॑त्रे॒ त्रेष्टु॑र्म॒ जग॑दि॒श्वा रूपा॑णि॒ सम्भृ॑ता । दे॒वा ओका॑ च॒ सि च॑क्रिरे ॥३॥

(८)

(१-८) सृष्ट्यास्य कायया अस्तिपुत्रा औदारिकः कुमुदविन्दुः कृषिः । विभे देवा ममिया देवता । गायत्री छन्दः ।

अ॒ग्निर्ज्योति॑र्ज्योति॒रिन्द्रो॑ ज्योति॒र्ग्योति॑रिन्द्रः । सूर्यो॑ ज्योति॒र्ग्योति॑ः सूर्यः॑ ॥१॥

Sūkta 6

1827. Agnir jāgāra tam ṛcaḥ kāmayantegnir jāgāra tam u
sāmāni yanti.Agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye
nyokāh.₁

(Cf. Rv V. 44.15)

Sūkta 7

1828. Nama sakhibhyaḥ pūrva-sadbhya namaḥ sākan
niṣebhyaḥ.

Yuñje vācam śata-padīm.₁

1829. Yuñje vācam śatapadīm gāye sahasra-varṭtani.

Gāyatram traiṣṭubham jagat.₂

1830. Gāyatram traiṣṭubham jagat viśvā rūpāṇi sambhṛtā.

Devā okāṁsi cakrire.₃

Sūkta 8

1831. Agnir jyotir jyotir agnir indro jyotir jyotir indrah

Sūryo jyotir jyotiḥ sūryah.₁

(Cf. Yv. III. 9)

1827. Fire-divine is watchful and the Ṛk hymns bestow (him) their affection, Fire-divine is watchful, and to him, also come the Sāman tunes (with affection). Fire-divine is watchful, and the divine loving Soma (Lord) addresses him thus. "Please accept me as yours' Verily, I am proud to have my dwelling in the friendship (of such a loving one).
1828. Reverence to friends and associates who are present from the very beginning (or who are seated on our line) I use the divine speech of hundreds of usages in our invocations.
1829. I use the divine speech of hundreds of usages. I sing hymns in the speech showing thousands of modifications — the divine speech which has been revealed to making the hymns of the Gāyatra, the Traiṣṭubha and the Jāgata Sāmans.
1830. The Gāyatra Sāmans, the Traiṣṭubha Sāmans and the Jāgata Sāmans include in themselves all the Sāmans used in the Vedic Chants. Nature's bounties have made them as their abodes.
1831. The cosmic fire is verily, the light personified; and the light is verily, the resplendence divine; the Sun, verily, the light personified and light, verily, the celestial Sun.

पुनर्जो नि वरुतस्य पुनर्गम इषाम्युषा । पुनर्नः पात्रं हमः ॥२॥
 सह रय्या नि वरुतस्वाम पिबुस्य धारया । विश्वान्या विश्वतस्पति ॥३॥

(१२)

(१-२) वृत्तस्यास्य काव्यापनी गोपति काव्यापनी च जरी । इन्द्रो इषा । गायत्री इन्द्र ॥

यदिन्द्राह यथा त्वमीशीय वस्य एक इत् । स्तोता मे गोमस्या स्यात् ॥१॥
 शिक्षेयमसं दिक्सेयं शचीपते मनीषणे । यदहं गोपतिः श्याम ॥२॥
 धेनुष्ट इन्द्र सृष्टा यजमानाय सुवते । गामर्धं पिब्युषी दुहे ॥३॥

1832. Punar ūrjā ni varitasva punar agna isāyusā
 Punar naḥ pāhyaṁ hasaḥ. 2
 (Cf. Yv. XII. 9.40)

1833. Saha rayyā ni vartasvāgne pin' va dhārayā
 Viśvapsnyā viśvatas pari. 1
 (Cf. Yv. XII. 10.41)

Khaṇḍa VII

Sūkta 9

1834. Yad indrāham yathā-tvam īśīya vasva eka it
 Stotā me gosakhā syāt. 1
 (Cf. S. 122; Rv VIII. 14.1; Av. XX. 27.1)

1835. Śikṣeyam asmai ditseyam śacipate manīṣine.
 Yad aham gopatīḥ syām. 2
 (Cf. Rv VIII. 14.2. Av. XX. 27.2)

1836. Dhenus tā indra sunrtā yajamānāya sunvate.
 Gām aśvam pipyusī duhe. 1
 (Cf. Rv VIII. 14.3)

1832. O adorable Lord, may you come towards us again and again with energies; may you be pleased to provide us food and long life; may you ever protect us against sins and evils.
1833. O adorable Lord, may you come towards us again and again with riches. May we have showers of your blessings from all sides — may we be blessed with streams of your choicest helpful favours.
1834. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.
1835. O Lord of power, if I were the lord of hundreds of cattle, then I would have given to that intelligent worshipper plenty as much as I could.
1836. O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him.

(१०)

(१-३) वृषम्यान्व सातावन उज फकि । वातुरेवज । गाथयी इन् ।

आपो हि सा मयोभुवस्ता न ऊर्जे दधातन । माहे रणाय चक्षसे ॥१॥

यो वाः शिवतमो रसस्तस्य भाजयतेह नः । उशतारिव मातरः ॥२॥

तस्मा अरे गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥३॥

(११)

(१-३) वृषम्यान्व सातावन उज फकि । वातुरेवज । गाथयी इन् ।

वात आ वातु भेषजं शम्भु मयोभु नो हृदे । प्र न आयूषि तारिषत् ॥१॥

उत वात पितासि न उत भ्रातृते नः सखा । स नो जीवातवे कृधि ॥२॥

यददा वात ते ग्रहे मृतं निहितं गुहा । तस्य नो घेहि जीवसे ॥३॥

Sūkta 10

1837. Āpo hi śthā mayo-bhuvā ta na ūrje dadhātana.
Mahe raṇāya cakṣase ।
(Cf. Rv X. 9.2; Yv. XI. 50; 36.14; Av. I. 5.1)

1838. Yo vaḥ śivatamo rāsas tasya bhājayateha naḥ.
Uśatīr iva mātaraḥ. 2
(Cf. Rv X. 9.2; Yv. XI. 51; XXXVI. 15; Av. I. 5.2)

1839. Tasmā aram gamāma vo yasya kṣayāya jinvatatah.
Āpo janayathā ca naḥ. 1
(Cf. Rv X. 9.3; Yv. 52; XXXVI. 16; Av. I. 5.3)

Sūkta 11

1840. Vāta ā vātu bheṣajaṁ śambhu mayobhu no hr̥de.
Pra na āyūṁṣi tāriṣat. 1
(Cf. S. 184; Rv X. 186.1)

1841. Uta vāta pitāsi na uta bhrātota naḥ sakhā.
Sa no jīvātave kṛdhi. 2
(Cf. Rv X. 186.2)

1842. Yad ado vāta te gr̥he mṛtam nihitam guhā.
Tasya no dhehi jīvase. 3
(Cf. Rv X. 186.3)

- 1837 Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour
- 1838 Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love
1839. May we, O waters, quickly come to you for food, shelter and procreate strength which you are always pleased to bestow upon us
1840. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives
1841. O Cosmic Breath, you are both our father and our brother and our friend. Please give us strength that we may live long.
1842. O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long.

(११)

(१-३) पृथ्व्यास्काङ्क्षितः सुर्वं कृषिः । सुर्वो देवता । विदुर् ब्रह्म ॥

अभि वाजो विश्वरूपो जनित्रः५ हिरण्यये विभ्रदत्कः५ सुपर्णः ।

सूर्यस्य भानुमनुधा वमानः परि स्वये मेधमृजो जजान ॥१॥

अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत्सम्भूव ।

अन्तरिक्षे स्व महिमानं मिमानः कनिकन्ति वृष्णो अश्वस्य रेतः ॥२॥

अयं सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार ।

सहस्रदाः शतदा भरिदावा धत्तो दिवो भुवनस्य विस्पतिः ॥३॥

(१२)

(१-३) पृथ्व्यास्य नारिणे देव कृषिः । यज्ञो देवता । विदुर् ब्रह्म ॥

नाकं सुपर्णमुप यत्पतन्तः५ हृदा वेनन्तो अभ्यचक्षत त्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं सुरेण्युम् ॥१॥

Sūkta 12

1843 Abhi vājī viśvarūpo janitram hiraṇyayam
bibhradatkaṁ suparṇaḥ.Sūryasya bhānum r̥tuthā vasānah pari svayam
medham r̥jro jajāna.1844 Apsu retah śiśriye viśvarūpam tejah pṛthivyām adhi
yat sambabhūva.Antarikṣe svam mahimānam mimānaḥ kanikranti
vṛṣṇo aśvasya retah.1845 Ayaṁ sahasrā pari yukta vasanaḥ suryasya bhānum
yajño dādihāraSahasradāh satada bhūri dāvā dhartā divo
bhuvanasya viśpatiḥ.

Sūkta 13

1846 Nāke suparnam upa yat patantaṁ hṛdā venanto
abhyacaksata tvaHiranyā pāk sam varunasya dutan amasya yonau
śakunam bhucanyum.

(Cf. S. 320 RV X 123.6 AV XVIII. 3.66)

1843. O celestial Sun, you are full of strength; you give to the world diverse forms and colours; you are the eagle of the sky (in your apparent movements); you were golden raiment to your birth place as you rise; in every season you wear different clothings of varieties of aurora, you alone, O Sun, beget the sacrifice that has been going on in this world since eternity.
1844. On account of you, O Sun, seeds of multiform laid in waters, and lustre added to everything that is on the earth, ever fresh and changing, you have imparted greatness to the midspace also. You, the showerer of blessings, cry aloud to draw our attention (towards the glory of the mighty Lord who is the Sun behind the suns)
1845. Our Lord, the Sun behind the suns, has endured thousands of roles of his choice and preference, as the cosmic sacrifice upholds light of this celestial Sun. He is the sole giver of ample gifts, hundreds in varieties and thousands in numbers. Such is our earth's lord, the Supreme Ruler.
1846. They, the devotees, with a longing in their hearts, gaze at you while you, O Vena, the wisdom personified as a strong-winged bird, travel in the sky. You are a gold-winged messenger of our Venerable Lord, swift as a bird that moves with speed to the central abode of Yama, the Ordainer.

ऊर्द्धो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्मुखा विभ्रदस्यायुधानि ।
 वसानो अत्क५ सुरभि दृशे क५ स्वा३र्णनाम जनत प्रियाणि ॥२॥
 द्रप्सः समुद्रमभि यजिगाति पश्यन्पृथस्य चक्षसा विधर्मन् ।
 मानुः शुक्रेण शोचिषा चकानस्तृतीयं चक्रे रजसि प्रियाणि ॥३॥

॥ इति वसवस्य विनीतोऽर्थः ॥

अथ वसवस्य वसतः ॥३॥

(१)

(१-१) वसवस्यस्त्रीयोऽयतिरय कति । इन्द्रो देवता । विदुषु वन्द ॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्पणीनाम् ।
 सङ्क्रन्दनोनिमिष एकवीरः शत५ सेना अजयत्साकभिन्द्रः ॥१॥

1847. Urdhvo gandharvo adhi nāke asthāt pratyāñ citrā
 bibhradasyāyudhāni.
 Vasāno atkaṁ surabhim dṛṣe kañi svārṇa nāma janata
 priyāṇi.²
 (Cf. Rv X. 123.7)

1848. Drapsaḥ samudram abhi yajjigātī paśyan gṛdhrasya
 cakṣasā vidharman.
 Bhānuḥ śukreṇa śociṣa cakānas tṛtiye cakre rajasi
 priyāni.¹
 (Cf. Rv X. 123.8)

Here ends Prapāṭhaka IX — Ardha II
 Here also ends Adhyāya XX

Adhyāya XXI Prapāṭhaka IX — Ardha III

Khaṇḍa I

Sūkta 1

1849. Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanāḥ
 ksobhanaś carsanīnām
 Saṅkrandanonimiṣa eka-vīrah sataṁ senā ajayat
 sākam indraḥ.¹
 (Cf. Rv X. 103 1; Yv XVII. 33; Av. XIX. 13.2)

- 1847 Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment beautiful to look on.
1848. As a spark or just a drop in the sky, he comes near the oen, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below

END

Adhyāya XXI

1849. The powerful King is swift; He, like a formidable bull, sharpens his horns; he is terrific, and stirring up the people, he slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes, he conquers in a single attempt in one stroke hundred of hostile forces.

सङ्क्रन्दननानिमिषेण जिष्णुना युत्कारेण दुश्न्यवनेन धृष्णुना ।
 तदिन्द्रेण जयत तत्सहव्यं युधो नर इषुहस्तेन वृष्णा ॥२॥
 स इषुहस्तेः स निषङ्गिभिर्वशी सः स्रष्टा स युध इन्द्रो गणेन ।
 नः सृष्टजित्सौमपा बाहुशर्ध्यूः स्रष्टव्या प्रतिहितामिरस्ता ॥३॥

(२)

(१-१) एषस्त्वैन्द्रोऽप्रतिस्व कश्चि । (१) ययवाया इत्यस्ति, (२-३) त्रितीयपञ्चाशदधेयो वेत्ते । विष्णुः पञ्च ।

पृष्टेस्पते परि दीया रथेन रक्षोहामित्रा अपवाचमानः ।
 प्रमङ्गन्तेनाः प्रवृणो युधो जयत्ससाकमेव्यविता रथानाम् ॥१॥
 बलविज्ञायः स्पष्टिरः प्रवीरः सहस्वान्वाजो सहमान उग्रः ।
 अभिर्वीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथेना तिष्ठ गोषित् ॥२॥

1850. Sankrandanenānimiṣeṇa jiṣṇunā yutkāreṇa
 duścyavanena dhṛṣṇunā.
 Tad indreṇa jayata tat sahadhvam yudho nara
 iṣuhastena vṛṣṇā.²
 (Cf. Rv X 103.2; Yv. XVII. 34; Av. XIX 13.3)

1851. Sa isu-hastaiḥ sa niṣaṅgibhir vaśi saṁsraṣṭā sa yudha
 indro ganena.
 Saṁ sṛṣṭajit somapā bāhuśardhyūgradhanvā
 pratihitābhir astā.³
 (Cf. Rv X. 103.3; Yv. XVII. 35; Av. XIX. 13.4)

Sūkta 2

1852. Bṛhaspate pari diyā rathena rakṣoḥāmitrām
 apabādhamānaḥ.
 Prabhañjant senāḥ pra mṛṇo yudhā jayann asmākam
 edhyavitā rathānām.¹
 (Cf. X. 103.4; Yv. XVII. 36; Av. XIX 13.8)
1853. Bala-vijñāyaḥ sthaviraḥ praviraḥ sahasvān vāji
 sahamāna ugraḥ.
 Abhivīro abhisatvā sahojā jaitram indra ratham ā
 tiṣṭha govit.²
 (Cf. Rv X. 103.5; Yv. XVII. 37; Av. XIX. 13.5)

- 1850 With your powerful king, who is loud-roaring, ever-vigilant, the victorious, the warlike, the unconquerable the daring, the hurler of arrows, the showerer, may you, O warriors, and leaders, overcome enemies in the combat.
- 1851 The king rules with the help of arrow-bearing warriors, and soldiers armed with swords. He is the subduer, the warrior, and who encounters a multitude of foes. He conquers those who encounter him. He is the drinker of the elixir. Being strong — armed and having powerful bow — he shoots with well-aimed arrows.
- 1852 Come with your chariot, O Lord of vast kingdom, slayer of wicked, driving off your enemies, crushing them and demolishing them. O victorious in battle, may you be the defender of our chariots.
- 1853 O glorious king, you are known by your strength: you are mighty, heroic, over powering, vigorous, enduring, and fierce, you are attended by heroes assisted by mighty men, you are verily, our source of strength and the winner of wealth for us, may you ascend your triumphant chariot.

गोत्रमिदं गोविदं वज्रबाहुं जयन्तमम् प्रमृणन्तमोजसा ।
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु स रमध्वम् ॥३॥

(१)

(१-१) वृषस्यास्यैन्द्रोऽभिलिख कानि । (१-२) वज्रबाहुः द्वितीयापूर्वस्य वेन्द्रः, द्वितीयाया इतरादस्य मरुतः ।

(१) द्वितीयायाय इत्येव वज्रं आदित्या मरुतो देवाय देवताः । मित्रं कम्पः ।

अभि गोत्राणि सहसा गामानोदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनापादयुष्योऽस्माकं सेना अवतु प्र युत्सु ॥१॥
इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञाः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वमम् ॥२॥
इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुता शर्धे उग्रम् ।
महामनसां सुवनच्यवानां घोषो देवानां जयतामुदेस्थात् ॥३॥

1854. Gotrabhidam govidam vajrabāhum jayantam ajma
pramṛṇantam ojasā.

Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu
saṁ rabhadvam. 3

(Cf. Rv X. 103.6; Yv. XVII. 38; Av. VI. 97.3; XIX.
13.6)

Sūkta 3

1855. Abhi gotrāṇi sahasā gāhamānodayo vīraḥ śatamanyur
indrah.

Duścyavanah pṛtanāśād ayudhyosmākāṁ senā avatu
pra yutsu. 1

(Cf. Rv X. 103.7; Yv. XVII. 39; Av. XIX. 13.7)

1856. Indra āsām netā bṛhaspatir dakṣiṇā yajñah pura etu
somah.

Devasenānām abhibhañjatīnām jayantīnām maruto
yantvagram. 2

(Cf. Rv X. 103.8; Yv. XVII. 40; Av. XIX. 13.9)

1857. Indrasya vṛṣṇo varuṇasya rājña ādityānām marutām
śardha ugram.

Mahā-manasām bhuvana-cyavānām ghoṣo devānām
jayatām ud asthāt. 3

(Cf. Rv X. 103.9; Yv. XVII. 40; Av. XIX. 13.10)

1854. O kindred warriors, fellow friends, follow the powerful king, who is the breaker of mountains, and the acquirer of water; who is armed with thunderbolt, and who conquers the swift foe, and destroying the enemy by his might, shows his real acumen and courage.
1855. May the king, who is pitiless and heroic, who is invincible and irresistible, with hundreded fold powers, and who overthrows armies destroy the strongholds of enemies and protect our armies in battles.
1856. May the powerful king, the leader of these armies, may the spirit of wise and wealthy worshippers, and well-wishers be aroused; let the warriors march in the van of the destroying and victorious armies of divine powers.
1857. May the mighty force of the showerer king, and of the royal protector, of the enlightened sages and brave soldiers, be ours. Very much high is the tempo of the magnanimous and high-minded warriors who cause the worlds tremble.

(४)

(१-४) शुक्लान्वेन्द्रोऽजितेष्वः ॥१॥ (१-१) प्रथमाद्विपिपोरिन्द्रः, (२) कर्मपापाय मलो वेष्टाः । विदुन् धन्वः ।

उ॒द्द॒र्ष॒य॒ म॒घ॒व॒ज्ञा॒यु॒धा॒न्यु॒त्स॒त्वंनां॑ मा॒म॒का॒नां॑ म॒नां॑सि ।

उ॒द्भ॒त्र॒ह॒न्वा॒जिनां॑ वा॒जिना॑न्यु॒द्र॒था॒नां॑ ज॒य॒तां॑ य॒न्तु॑ घो॒षाः॑ ॥१॥

अ॒स्माक॑भि॒न्द्रः स॒मृ॒तेषु॑ ध्व॒जेष्व॑स्माकं॑ या॒ ह॒प॒व॒स्ता॑ ज॒य॒न्तु॑ ।

अ॒स्माकं॑ वी॒रा॑ उ॒त्त॒रे भ॒व॒न्त्व॑स्मा॒ऽउ॒ दे॒वा अव॑ता॒ ह॒वेषु॑ ॥२॥

अ॒सौ या॑ से॒नां म॒रुतः॑ प॒रेषा॑म॒न्येति॑ न॒ आज॑सा॒ स्प॒र्द्ध॒माना॑ ।

तां गू॒ह॒तं त॑म॒साप॑व॒तेन॑ यथै॒तेषा॑म॒न्यो अ॒न्यं न॑ जा॒नात् ॥३॥

Sūkta 4

1858. Udd harṣaya maghavann āyudhānyut satvānām
māmakānām manāṁsi.Ud vṛtrahan vājinām vājinānyud rathānām jayatām
yantu ghoṣāḥ. 1

(Cf. Ṛv X. 103. 10; Yv. XVII. 42)

1859. Asmākam indraḥ sam ṛteṣu dhvajeṣvasmākam yā
iṣavas tā jayantu.Asmākam vīrā uttare bhavantvasmāḥ u devā avatā
haveṣu. 2

(Cf. Ṛv X. 103. 11; Yv. XVII. 4.3; Av. XIX. 13. 11)

1860. Asau yā senā marutaḥ paresām abhyeti na ojasā
sparddhamānāTām gūhata tamasāpa-vratena yathaitēṣā manyo
anyam na jānāt. 3

(Cf. Yv. XVII. 47; Av. III. 2.6)

1858. Bristle up. O bounteous, our weapons excite the spirits of our heroes, O slayer of evils, let the speed of the horses be accelerated, let the noises of the conquering chariots be increased
1859. When our banners and flags are raised high in concurrence, may the powerful king be our dēfender; may the arrows shot from our side be victorious, may our warriors be triumphant; O enlightened powers, protect us in battles.
1860. O brave vital powers, do you not see the army of evil and sinful tendencies raiding and striving with all its strength (to have a victory on our virtues). Please overcome it, and bury it in the endless darkness that not a single of them could know the other.

(५)

(१-२) अयमाश्विनोऽश्विनस्य. (३) कृतीनाम आरुण्यं पशुनां कषिः । (४) अयमाश्विनोऽश्विनस्य,
 (५) द्वितीयायां योद्धाः, (६) कृतीयायां योद्धाः । (७) अयमाश्विनोऽश्विनस्य,
 (८-९) द्वितीयायां योद्धाः पशुनां कषिः ।

अमीषां चिन्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्ये परेहि ।
 अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥१॥
 प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।
 उग्रो वः सन्तु बाहवोनाधृष्या यथासथ ॥२॥
 अवसृष्टा परा पता शरव्ये ब्रह्मसांसिते ।
 गच्छामित्रान् प्रपद्यस्व मामीषां के व नोच्छिषः ॥३॥

Sûkta 5

1861. Amīṣām cittam prati-lobhayantī gṛhāṅgāṅanyapve parehi.

Abhi prehi nirdaha hṛtsu śokair andhenāmītrās tamasā sacantām. 1

(Cf. Rv X. 103.12; Yv. XVII. 44; Av. III. 2.5)

1862. Pretā jayatā nara indro vaḥ śarma yacchatu.

Ugrā vaḥ santu bāhavo'nādhṛṣyā yathāsatha. 2

(Cf. Rv X. 103.13, Yv. XVII. 46; Av. III. 19.7)

1863. Avasṛṣṭā parā pata śaravye brahmasaṁsite.

Gachāmītrān pra padyasva māmīṣām kam ca nocciṣaḥ. 3

(Cf. Rv VI 75 16; Yv. XVII. 45; Av. III. 19.8)

1861. Bewildering the senses of our foes, O poison-fed wind, seize their limbs and depart, attack them, causing injury to their hearts, with burns and pains; let our enemies be submerged in utter darkness.
1862. Advance, O warriors, advance and conquer: the resplendent king is your sure repose and happiness; May your arms be strong, so that none injures you and victory becomes yours.
1863. O arrow, whetted with prayers, fly when discharged, go forcefully to a long distance, come down on our adversaries; strike them as to make them run away (towards their home), and spare not alive even one of the enemy.

(१)

(१-१) कृषम्यान्वेन्द्रोऽप्रतिषो माघावा वायुर्वा (२) द्वितीयाया अग्निर्वा अति । (३) वपवाया इवा ।

(२) द्वितीयाया अग्निः, (३) कृषीयाया अन्वेन्द्रश्च कृषम्यान्वेन्द्रवित्तिश्च वेष्टताः । (४) वपवाया-
क्रियुः, (५) द्वितीयाया ननुदुः, (६) कृषीयायाया वद्विस्त्वन्वेति ।

कङ्काः सुपणां अनु यन्त्वेनान्ग्राणाभक्षमसावस्तु सेना ।

मेषां मोच्यघहारश्च नैन्द्र वयांस्त्वेनाननुसंयन्तु सर्वान् ॥१॥

अमित्रसेनां मेघवन्नसाञ्छुयतामभि । उभौ तामिन्द्र वृत्रहमभिश्च दहतं प्रति ॥२॥

यत्र याणाः सम्पतन्ति कुमारं विशिखा इव ।

तत्र नो ब्रह्मणत्पातरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥३॥

(२)

(१-१) कृषम्यान्वेन्द्रोऽप्रतिषो माघावा-ग्राहो वा अति । इन्द्रो वेष्टता । (१-२) वपवायाद्वितीयायायुदुः ।

(३) कृषीयायाया स्वपदं क्रियुः कृष्यती ।

वि रक्षो वि शृषो जहि वि वृत्रस्य हनू रुज ।

वि मन्थुमिन्द्र वृत्रहममित्रस्याभिदासतः ॥१॥

Sūkta 6

1864. Kaṅkāḥ suparṇā anu yantvenān gr̥dhrāṇām annam
asāvastu senā.Maiṣām mocyaḡhahārśś ca nendra vayāṁsiyenān
anusanyantu sarvān. 11865. Amitrasenām maghavann asmāñchatrūyatīm abhi.
Ubhau tāmindra vṛtrahann agniā ca dahatam prati. 2
(Cf. Rv III. 1.3)1866. Yatra bāṇāḥ sampatanti kumārā viśikhā iva.
Tatra no brahmaṇaspatir aditiḥ śarma yacchatu
viśvāhā śarma yacchatu. 3
(Cf. Rv VI. 75.17; Yv. XVII. 48)

Sūkta 7

1867. Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.
Vi manyum indra vṛtrahann amitrasyaābhīdāsataḥ. 1
(Cf. Rv X. 152.3; Av. I. 21.3)

- 1864 Let ravens and frightening pinioned birds pursue them let this army of vicious and evil tendencies (be killed) and thereafter become food of vultures. O resplendent Lord, let none of them escape who tempts us towards sins; behind them all, let ravens like crows and scavenger-birds be enjoying their flesh and having nice time.
- 1865 O bounteous Lord, the destroyer of nescience, O Lord of resplendence, may you and the zeal of conscientious force in me (both in coordination) completely consume and burn out the hostile army, ever watchful for an attack.
- 1866 Where arrows alight like boys with shaven-heads; may the Lord of Treasury, Lord of divine knowledge (Brahmaṇaspati), may the mother infinity grant us happiness; grant us happiness everyday.
1867. O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent one, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us.

यि न इन्द्रे मृधो जहि नीचो यच्छ पृतन्यतः ।
 या अस्माꣳ अभिदासन्धरे गमया तमः ॥२॥
 इन्द्रस्य बाहु स्थविरौ युवानवानाधृष्यौ सुप्रतीकावसह्यौ ।
 तौ युज्जीत प्रथमो योग आगते याभ्यां जितमसुराणाꣳ सहो महत् ॥३॥

(८)

(१-३) वृषणास्वेन्द्रोऽपरिषोऽभिर्ना रूपि । सोमरत्नदेवा देवताः । (१) मयदायासिष्टुः, (२) विलीपाया
 मनुजा, (३) वृषीपायाश्च वल्लिरुच्यन्ति ।

ममाणि ते वमणा च्छादयामि सोमस्त्या राजानृतेनानु वस्ताम् ।
 उरर्विरौथो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१॥
 अन्धा अमित्रा भवताशीर्षाणोहय इव ।
 तेषां वो अग्निनुन्नानामिन्द्रा हन्तु वरेवरम् ॥२॥

1868. Vi na indra mṛdho jahī nīcā yaccha pṛtanyataḥ.
 Yo asmāñ abhidāsatyadharam gamayā tamaḥ.₂
 (Cf. Rv X. 152.4; Yv. VIII 44; XVIII. 70; Av I. 21.2)

1869. Indraśya bāhū sthavirau yuvānāvanādhṛṣyau
 supratikāvasahyau.
 Tau yuñjita prathamau yoga āgate yābhyām jitam
 asurāṇām saho mahat.₃
 (Cf. Av. XIX. 13.1)

Sūkta 8

1870. Marmāṇi te varmaṇā cchādayāmi somastvā
 rājāmṛtenānu vastām.
 Uror vrarīyo varuṇas te kṛṇotu jayantam tvānu devā
 madantu. (1)
 (Cf. Rv VI. 75.18; Yv. XVII. 17.49; Av. VII. 18.1)

1871. Andhā amitrā bhavatāśīrṣāṇo'haya iva.
 Teṣām vo agninnunnānām indro hantu varam-varam.₂

- 1868 O resplendent Lord, destroy our enemies, humble those who are in array against us; send him to the deep dungeon who seeks to harm us.
- 1869 Strong and ever-young are the helping forces of our resplendent Lord, fair in justice, unassailable and never vanquished. May He assist us — just now without delay, when we need Him most — His assistance alone has been our reliance always in getting over our hostile vices and evils.
1870. I cover your vital parts with armour; may the Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample, may the divinities rejoice in your victory.
1871. O my foes, the evils and sins, now hence forth you shall all be blind; you shall lie down killed like beheaded serpents. The fire of zeal in my inner conscience has already struck you down; may our resplendent Lord slay everyone of you, weak or powerful.

यो नः स्वीरणो यश्च निष्ठ्यो जिघांसति ।
देवास्तस्य सर्वे धूर्वन्तु ब्रह्म वरं ममान्तरस्य शर्म वरं मनान्तरम् ॥३॥

(५)

- (१-३) ब्रह्मत्वास्वीक्रोऽन्तरितः, (१) ययगया यय्यो ययो यः, (२-३) जिघीषाकृताययोश्च एङ्गमनो योमयो वा कनि
(१) ययगया ब्रह्म, २ ३) द्वितीयाङ्गोययोऽप विधे देवा देवता । (१-३) ययया देवीययोऽङ्गिपुर.
३) कृतीयायाश्च स्वयत् पिबुर् इत्यसी ।

शृगो न भीमः कुचरा गिरिष्ठाः परावत आ जगन्था परत्याः ।
सूके स शोषा पविभिन्द्र तिम्रं वि शर्वं ताडि वि नृधो नुदस्य ॥५॥
भद्रं कर्णेभिः शृणुयान देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्विरङ्गन्तुजुवांसस्तानूभिर्व्यशेमहि देवहितं यदायुः ॥६॥

- 1872 Yo nah svo'raṇo yaś ca nisthyo jighāṇ'ati
Devās taṁ sarve dhūrvantu brahma varin
namāntaraṁ śarma varma mamāntaram
(Cf. Rv VI. 75.19)

Sūkta 9

- 1873 Mṛgo na bhīmah kucaro giriṣṭhāḥ parāvata ā jaganthā
parasyāḥ.
Śṛkaṁ samśāya pavim indra tigmam vi śatrūn tādhi vi
mṛdho nudasva.
(Cf. Rv X. 18.2; Yv. 71; Av. VII. 84.3)
1874. Bhadram karnebhiḥ śṛṇuyāma devā bhadram
paśyemākṣbhir yajatrāḥ.
Sthirair āṅgaiḥ tuṣṭuvāṁsas tanūbhir vyaśemahi
devahitam yadāyuh.
(Cf. Rv I. 89.8; Yv. 25.21)

1872. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour.
1873. Terrible are you as a wandering lion who roams on the mountain; come from a farthest distance, O resplendent, may you sharpen your bolt and sharpen its edges, crush the dark forces and put to flight our enemies.
1874. O learned people, may we wish our ears listen to what is beneficial and good. O persons, worthy of sacred deeds, may we see with our eyes all that is good and beneficial. May we engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God (and society).

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
 ॐ स्वस्ति नो बृहस्पतिर्दधातु ॥३॥

॥ इति वचनाः प्रपाठकाः ॥

॥ इत्युत्तरार्चिकः ॥

पूर्वार्चिके—

उत्तरार्चिके प्रपाठकाः १, अक्षरैः १५, श्रवणः ५८५

उत्तरार्चिके श्रवणः ५५५

उत्तरार्चिके श्रवणः १०

उत्तरार्चिके—

प्रपाठकाः १, अक्षरैः १२, श्रवणः ११५

सम्यक्संहितायां प्रपाठकाः १५, अक्षरैः १४, श्रवणः १८७५ ॥

॥ इति सामवेदसंहिता ॥

1875. Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā
 viśvavedāḥ.
 Svasti nas tārkṣyo ariṣṭa - nemiḥ svasti no bṛhaspatir
 dadhātu.
 Svasti no bṛhaspatir dadhātu.
 (Cf. Rv I. 89.6; Yv. XXV.19)

Here ends Prapāthaka IX-Ardha III

Here ends Prapāthaka IX

Here also ends Adhyāya XXI

Here ends the Uttararcika

Also here ends the Sāmaveda Samihitā

1875. May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity.

END

Here ends the Adhyāya XXI.

Here ends the Uttarārcika.

Here ends the Sāma Veda Samhitā.

THE NIGHAṆṬU OF YASKA AND THE SAMA-VEDA

THE NIGHAṆṬU

Adhyāya I

Khaṇḍa	Subject
1. Pṛthivī	Earth
2. Hiranya	Gold
3. Antarikṣa	Midspace
4. Sādhāraṇa	General
5. Rāsmi	Ray
6. Dik	Quarter
7. Rātri	Night
8. Uṣaḥ	Dawn
9. Ahaḥ	Day
10. Megha	Cloud
11. Vāk	Speech
12. Udaka	Water
13. Nadī	River
14. Aśva	Horse
15. Ādiṣṭa	Enjoined
Upayojana	Vehicle
16. Jvalatikarma	Blazing
17. Jvalatahṇāma	Flame

Adhyāya II

1. Karma N.	Action term
2. Apatya N.	Patronymic (child)
3. Manuṣya N.	Man
4. Bāhu N.	Arm
5. Aṅguli N.	Finger
6. Kānti K.	Beautifying
7. Anna N.	Food
8. Atti K.	Eater
9. Bala N.	Strength

10. Dhana N.	Wealth
11. Go N.	Cow
12. Krudhyati K.	To be angry.
13. Krodha N.	Anger
14. Gati K.	To move
15. Kṣipra N.	Quick (Speedy)
16. Antika N.	Near, close
17. Saṁgrāma N.	Battle
18. Vyāpti K.	To pervade
19. Vadha K.	To kill
20. Vajra N.	Thunderbolt
21. Aiśvarya K.	to rule, to dominate
22. Īśvara N.	Master, lord

Adhyāya III

1. Bahu N.	Many
2. Hrasva N.	Small
3. Mahat N.	Great
4. Gṛha N.	House
5. Paricaraṇa K.	To serve
6. Sukha N.	Pleasure
7. Rūpa N.	Form
8. Prasasya N.	Insist
9. Prajñā N.	Wisdom
10. Satya N.	Truth
11. Paśyati K.	To see
12. Sarvāpadāsamāmnāya	
13. Upamā N.	Simile
14. Arcati N.	To worship
15. Medhāvi N.	Intelligent
16. Stotṛ N.	Offerer of Prayer (Praise)
17. Yajña N.	Sacrifice
18. Rtvik N.	Priest
19. Yacñā K.	To beseech
20. Dana K.	To donate.
21. Adhyeṣaṇā K.	
22. Svapiti K.	To sleep

23. Kūpa N.	Water-well
24. Stena N.	Thief
25. Antarhita N.	Hiding one
26. Dura N.	Distant
27. Purāṇa N.	Old one (Time-gone)
28. Navīna N.	New one
29. Uttara Pada N.	Latter
30. Dyāva-pṛthivī N.	Pair of heaven and earth

Adhyāya IV

1. Pada N.
2. Pada N.
3. Pada N.

Adhyāya V

1. Pada N.
2. Pada N.
3. Pada N.
4. Pada N.
5. Pada N.
6. Pada N.

THE NIGHANTU OF YASKA AND THE SAMA-VEDA:

अकूपारस्य; *akūpārasya* (1733; V. 39.2)

Nigh IV. 1; pada N.; ocean; the Sun

Nir. IV. 18; May we obtain that unlimited gift of thine (V. 39.2); the Sun is called *akūpāra* also, i.e. unlimited, because it is immeasurable. The ocean too is called *akūpāra*, i.e. unlimited, because it is boundless. A tortoise is also called *a-kūpa-ara*, because it does not move in a well.

अकृत्षु; *akṛṣu* (128; VIII. 92.31)

Akṛṣ Nigh. I. 7; = *rātri* N. = night. Nir. V. 28; at the close of night; at night; at dawn; at man's earliest call (VII. 39.2).

अक्षरे; *akṣare* (1397; VI. 16.35)

See also प्रक्षर *prakṣaran* (1765; IX. 29.1) *Akṣaram*; Nigh. I. 11, = *vāk* N. = speech. Also Supreme Word OM. Also Nir. XI. 40; *sahasrākṣarā* = thousand-syllabled (I.164.41)

अग्निः ; *agnih* (22; VI.16. 28)

Nigh. V.1; V.4 = Pada N.

Nigh. V.2. Āpri, अग्निः Draviṇodāḥ, idhmaḥ; tanūnapāt; narāśamsaḥ; ilaḥ; barhiḥ; devīrdvāraḥ or dvāraḥ; uśāsā-naktā; daivyā-hotārā; tisro devīḥ (Idā, Bhārati and Sarasvatī); tvaṣṭā, vanaspatiḥ; and svāhākṛti – these thirteen For them, see Nir. VIII 5 to VIII. 20.

The popular names for Agni are: *agnih*; *jātavedaḥ* and *vaisvānaraḥ* (see Nigh. V.1. The word *agni* is derived from *aga*, *agi* and in verbs, meaning *to move*; *añcu*: *gati pūjanayeḥ*; i.e. *to know, to go, to have or to possess*.

अघशंस ; *aghasamsaḥ*; (815; IX 61.19) Nigh. III.24 = *stena* N. = thief.

Nir. VI. 11; O Indra and Sooma, let the wicked man, the vaunter of the evil deeds (*aghaśamsaḥ*). *Agha* = evil deed is derived from (the root) *han* with the preposition *ā* shortened, i.e. it kills (VII. 104.2). See also I. 129.6; Nir. X. 42.

अघ्न्याया ; *aghnyāyāḥ* (1420; IX. 93. 3)

Nigh. II. 11; *aghnyā* = go N. = cow; Nigh. V.5 - pada - N.; cow, an animal, not to be killed or injured; Nir. XI.43; *aghnyā* (cow) is so called because she is not to be killed (a + *han*), or she is the destroyer of sin.

अङ्गिरस ; *angirasah* (908; V. 11.6)

Nigh. V. 5; pada N. See also Nir. V. 4 and X.33. *Angirasah* is also called *varāha* or cloud or wild boar. (VIII.77.10); also X. 149.5.

Nir. III.17: *Aṅgiras* was born among red-hot coals, and hence so called; coals leave marks and hence also so called; they are blazing and hence also so named.

अज्म ; *ajma* (1854; X. 103. 6)

Nigh. II. 1:7 *saṅgrāma* N. = battle. Also Nigh. III. 4 = *grha* N. = house (abode, home).

अत्के ; *atke* (768; IX. 107.13); *vajra* N.

Atkaḥ Nigh. II.20; vajra N. (atkaḥ-uṇādi (III.43): a traveller; pathikaḥ always moving.

अत्य; *atyah* (1774; I. 149.3)

Nigh. I. 14 = aśva = horse. Nir. IV. 13: *atyah* = *atanāḥ*, since horse goes with speed; he gallops.

अत्रिणम्; *Atrṇam* (22; VI. 16. 28); also *Atri*

Nigh. V. 6 speaks of *sapta ṛṣayaḥ*, - seven seers: Kaśyapa, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Atri and Bharadvāja, also a person free from three types of pains (physical, mental and eventual).

अथवा; *atharvā* (9; VI. 16.13); also *atharvāṇaḥ*.

Nigh. V.6 - *atharva*; Nigh. V.6 - *atharvāṇaḥ* - Pada N Nir. XI. 18;19; *atharvāṇas*, i.e. motionless; the verb *tharva* means 'to move'; its negation - i.e. who are without motion. See X. 14.6 also (Aṅgīrasas and our manes of ninefold gait, *Atharvāṇas* and Bhṛguḥ, the Soma pressers & c.

Also Nir. XII.34 for *atharva* (I.80.16) - the devotion shown by Atharvan, men, fathers, Dadhyañ & c.

अदिति; *aditiḥ* (102; VIII. 18.7)

Nigh. I.1: *prthivī* N. = earth.

Nigh. I.11: *vāk* N. = speech.

Nigh. II.11: *go* N. = cow

Nigh. V.5 = *pada* N.

Also अदिति; *aditi*; Nigh. III.30 = *dyāvā-prthivī* N. = pair of earth and heaven.

See Nir. I. 15; 16; II.13; IV. 22;23; VII. 29; XI. 22;23.

See I.89.10: *Aditi* is *dyau*; *aditi* is *antarikṣa*; *aditi* is everything - a common usage.

The Sun is called *āditya* or *āditeya*, being the son of Mother Infinity. the *Aditi*. Nir. IV.22 calls *aditi* as *adīnā deva-mātā*. *Aditi* is mother of gods. Nir. IV. 23 declares: *Aditi* is mother, father, son, all-gods and five classes of men. *Aditi* means one without parts; not capable of, nor prone to division

अद्रि; *adriḥ* (398; VII.22.1)

See *adrayaḥ* also (699; IX. 101. 3).

Nigh. I.10 megha N. = cloud; also mountain, hill or hillock; the press-stones for Soma. A person of firm determination.

See Nir. IV. 5; V. 3; 4 5; 6 *adriviat*, Nir. IV. 4.

अद्रि; Also *adrivaḥ* (345; 1172; V.37.1).

Adri is so named because it crushes hard stones to pieces or it may be derived from / *ad*, to eat. For *adrayaḥ*, see X. 89.6; I. 61.7.

अध्रिगु; *adhriguh*; (81: V.10.1 -adhrigo)

Nigh. IV.2 - pada N.; adhrigo (31; V. 10.1) *Adhriguh* means *mantra* (Nir. V. 11); it is *adhi-guh*, since *mantra* is *on* (the head of) a cow; (*adhi* - on; *guh* - cow); it may also be *adri-guh* = *gavi* - *adhi*. This may be merely a play of words - make an effort O *apratihata*, make an effort. Nir. V.11).

अध्वर; *adhvaraḥ* (96; svadhvaram; I.45.1)

Also *adhvare* (1240; IX. 98.3)

adhvara = sacrifice or yajna, free from violence or injury.

Nigh. III. 17; also *antarikṣa* N. = midspace (Nigh. I.3)

See Nir. I.8; VI.13; X.19.

Nir. VI. 13 (VII. 39.4) *adhvare* = yajñe - a sacrifice; *adhvareṣu* = yajñeṣu; in sacrifices (X. 30.4)

Nir. I.8: *adhvaryuḥ* = *adhvar-yuḥ* (one of the ṛtviks or priests; one who directs the performance of a yajña; he is a guide of the sacrifice; he loves the yajña, or he is so called because *adhi* + *yuḥ*, i.e. the word is made by joining *adhi* with a particle *yuḥ*. The verb *dhvṛ* means to be violent, to injure; and hence *a* + *dhvara* is negation of injuring or negation of violence.

अन्व; *anavaḥ* (440; V. 31.4)

Nigh. II. 3: *manuṣya* N. = man

See also *ānavam* (86. VIII. 74.7), meaning pertaining to man; related to man or a person.

अन्तर्मानम् ; *antarmānām* (1089; I.4.3)

Nigh II 16, meaning closest; very near.

अन्तरिक्षम्, *antarikṣam* (1640; VIII. 14.7)

Nigh. I.3: *antarikṣa* N. = midspace (space between earth and sky or heaven (the entire celestial region - between *pṛthivī* and *dyau*). See also Nir. II. 10. *Antarikṣa* is so called *antard-kṣāntam*, because it is situated between (*antarā*) earth and *dyu* region; or because it is the end of earth, or because it is placed between the two regions; or because it is imperishable. (*akṣaya*) among all bodies (*antar - akṣayam*)

अन्धस् ; *andhas* (124; 734; VIII. 2.1)

Nigh. II.7: *anna* N. = food; sustenance; cereals (any thing edible).

Nir. V.1; IX. 36; XI.9 (*andhas*); also (*andhasaḥ*) Nir. V.1 (II.14.1); *andhaḥ* is so called *anna*, because one is always anxious to have it. (it is always to be sought (*ādhyāntīyam bhavati*). Darkness (*tamas*) is also called *andha*; because in darkness, no attention or *dhyāna* can be fixed; since nothing is visible. (*andham tamas*, darkness making one blind).

अपः ; *apaḥ* (776; IX. 62.26)

Nigh. I. 12: *udaka* N. = water; also Nigh. II.1: *karma* N. = action (see VI. 30.3): rivers act today also, as they have been acting in the past.

See Nir. IV. 17; V. 5; VII. 27; X, 29; XI. 31; 36; XII. 37. For *sapta āpaḥ*, see Yajur-veda XXXIV. 55.

अप-श्रयिष्ठः *apa-śrathistha* (545;697; to drive away; IX. 101.1)

श्रयतिः *śrathati*; Nigh. II.19 = *vadha* K. = to kill. See Nir.III. 21 (*śrathayo vaitasena*; X. 95.5) - thrice during the day, thou hast embraced me. Also Nir. IV. 19 (*śiśnam śrathateḥ*)

अग्निन्पात् ; *apām-napāt* (610; VI. 52.14)

Fire-divine or agni of the interspace.

Nigh. V.4: Pada N.

See Nir. III. 16; II. 35. 10; also Nir. VIII. 5; it describes *napāt* along with *tanū-~~napāt~~* which means one's own son. According to Kāthakya, it is *ājya* or *ghṛta* (clarified butter; but in fact, it is a synonym for progeny which does not immediately succeed the son, and hence *napāt* means grandson. It comes in succession.

In that sense, cow is *tanū*, and from her milk, one gets butter. According to Śakapūni, this is *agni*. Waters are also said to be *tanū* because they are spread over interspace. *Apām-~~napāt~~* is the fire of interspace. See X. 110.2 for *tanū-~~napāt~~* (one of the *Āpris*).

अपीच्यम्; *apīcyam* (147; I. 84. 15)

Nigh. III. 25; = *antarhita* N. = hiding one, secret or vanishing terms.

See Nir. IV. 25; it stands for, in relation to, Sun's rays, - on their own, they got separated from the Sun; they were separated; sent or thrown away to a long distance; they lost their relation (*apīcyam* = *apagatam* = *apihitam* = *antarhitam*).

अप्रतिष्कृतः; *apratīṣkutaḥ* (1621; I. 7.6)

Nigh. IV.3 (also, *apratīṣkṛtaḥ*) - Pada N.; opposed to negation; non-negative.

Apratīṣkuta = not to be kept off; unrestrainable.

Apratīṣkṛta to whom nothing has been opposed.

Nir. VI. 16: *apratīṣkutaḥ*; *apratīṣkṛtaḥ*; *apratīṣkhalitaḥ* the one that cannot be opposed; the one that cannot be prevented; the one that cannot be stopped.

अभीके; *abhīke* (1801; X. 133.1)

Nigh. II. 17: *samgrāma* N. = battle (collision; war; conflict)

Also see Nigh. III. 29 - meeting together; in the presence of, near, towards; Nir. III. 20-coming close; coming near. (X. 133.1)

अमीवचातनम्, *amīvacātanam* (32; I.12.7) - killer of violent, hostile or inimical ones.

अमीवाः *amīvā* (561; IX. 85.1)

Nigh. IV.3; pain; grief; distress: fright; *anamīvā*, अन्नमीवा, freedom from pain.

Nir. VI. 12; XII.44; (VII. 38.7); *amīva* has been explained (Nir. VI. 12) along with *abhyamana*, an evil disease. *Abhyemanatrā*, Nir. X. 17.

अचक्ष्मा; *ayakṣmā* (135; 1435; IX 49.1)

Freedom from disease; from *yakṣma*; see Nir. III. 15; X. 97.13) - disease in general: tuberculosis: any devastating disease of lungs.

अयः; *ayaḥ* (690; IX.1.2; made of gold)

Nigh. I.2; *hiraṇya* N. = gold

अरातयः, अरातीः; *arātayaḥ* (*arātīḥ*; 540, 1019, IX. 97. 10; IV. 26.7)

Arātim - to a miser, Nir. III. 11; XI. 2.

Arātayaḥ - are those who do not liberally give gifts to deserving and needy (*adānakarmāṇaḥ*) or those who have no grace to give gifts (*adānaprajñā vā*).

अरेपस; *arepasah* (442)

Nir. XII.3 I. 181.4): spotless: without a blemish or sin (*pāpena alipyamānayā*).

अर्कस्य, *arkasya* (472; 1076; IX.64.22)

(a) अर्क *Arkah*; 1430; VIII. 89.6.

Nigh. II.7: *anna* N. = food

Nigh. II.20: *vajra* N. = thunderbolt

Nigh. IV.20 - *pada* N: the Sun or *prāṇa*.

See 613; III. 26.7)

Nir. V.4; *arka* is *deva* or god to be worshipped or praised; it is *mantra* (from *ṛk*) or sacred verse, used for *praying*, *worshipping* or *praising*; *arka* is *anna* or food also.

- (b) अर्कम्; *arkam* (342; 1344; I. 10.14)
(*arcantyarkam arkiṇaḥ*)

अर्चिः अर्चयः; *arciḥ, arcayaḥ* (1534; VIII. 44.17)

Nigh. I. 17- *jvālā* = *jvalataḥ* flame; glowing as flame.

Nir. III. 17; Bhrgu was born in *arci*, but he did not burn his body.

अर्जुनम्; *arjunam* (1372; IX. 69.4)

Nigh. III.7; *rūpa* N. = with a charms: beauty; white colour like silver.

(*Arjuntī uṣaḥ*, 367; I. 49.3; a beautiful or charming dawn).

अर्णवः *arnavaḥ* (1616; IX.86. 45); with water, sea or ocean.

Arṇaḥ (Nigh. I. 12: *udaka* N. = water; *arṇavān* - with water. Nir. X.9; the up-going fountain is *utsa*; you have water, and hence you are *arṇavān*.

अर्भकः; *arbhakaḥ*; also अर्भे *arbhe* (130; I. 7.5)

Nigh. III.2 - *hrasva* = small; little. - used in a diminutive sense.

See Nir. III. 20 ad IV. 15; vide I.27.13.

[नमो महद्भ्यो नमो अर्भक्यः Salutations to big (*mahat*) and small (*arbhaka*). (*arbhaka* is *avahrta*)

Also, we are told: *arbhaka* is not big, not old, it stands for *avṛddha*: vide IV. 32.23.

अर्यः *aryaḥ* (555; IX. 79.1) - *arayaḥ* (enemies).

अर्यः *aryaḥ*, lord; a rich person.

Nigh. II.2: *īśvara* N.; a lord; a rich person; a man of holdings and recognition.

See Nir. IV. 19; V.9 and XIII.4 (vide VII. 100.5; *aryaḥ īśvaraḥ*)

अर्यमन्, अर्यम्णे; *aryaman; aryamṇe* (255, VIII. 101.5)

Nir. II. 13; VI. 31; IX.3; XI.23; and XII. 36.

The Sun is named as Āditya, Mitra, Aryaman, Dakṣa, Bhaga, and Ariṣa. Aryaman is so called since law and order are under his control or charge. (Nir. II. 13). May it be so that Aryaman provides you with everything nice and loving; may Pūṣā and Bhaga and Karūṇatī provide you with things nice and loving. (IV. 30. 24).

In I.162.1, Mitra, Varuna, Aryaman, Āyu, Indra, Rbhuṣaṇ and Marut are invoked (Nir. IX.3) These terms stand for the Lord Supreme, as well as for Nature's bounties.

अर्वन्, अर्वा, अर्वत; *arvan, arvā, arvataḥ* (234; 809; VI. 46.1)

Nigh. I. 14: aśva N. = horse; Nir. x. 31; arvā or horse is so called since it moves or goes with speed: (वृज्जी वेजनवान् अर्वा ईरणवान् - vājī vejanavān; arvā iraṇavān). Nir. X.31. See IV. 38.10 for words वाज्यर्वा = vājitarvā.

अर्वावति: *arvāvati* (263; VIII.33.10); अर्वावत. *arvāvataḥ* (902; IX. 39.5)

In close quarters; near arvāvataḥ or gods at close quarters.

अलर्षि, अलर्ति, इयर्ति; *alarṣi, alarti, iyarti* (271; VIII.1.7)

Nigh II. 14; iyarti; gatiḥ = related to motion;

अव *avaḥ*, Nigh. II.7: anna N = food please come.

अवटम्, अखटस्, अक्टे, *avaṭam, avatasy, avate* (117, 1602, 1603; 1604; VIII. 72.10; VIII. 72. II; VIII. 72.12)

The same as avataḥ अवत, in Nigh. III. 23, standing for water-wells or *kūpa*; also a cavity of heart; a cavity of brain.

अवसे; *avase* (49; VIII.71.14)

For protection. See Nir. II. 24; X. 33; avase = avanāya.

अश्वः; *aśvaḥ* (698; IX. 101.2)

अश्वपते; *aśvapate* (402; VIII.21.1)

अश्वम्; *aśvam* (17; 1634; I.27.1)

अश्वया; *aśvayā* (186; VIII. 46.10)

अश्ववत्, *aśvavat* (511; 1611; IX. 105.4)

अश्वनित्, *aśvavit* (977; IX. 55.3)

Also, हयश्वाय, *haryaśvāya* (156, 716; VII. 31.1)

Nigh. V. 3; pada N.; Nigh. I. 14' *aśva* N. — horse

Nir. I. 12: any thing that runs fast is *aśva*.

(*aśnuvītāśvah*)

Twenty-six synonyms of *aśva* are given in Nigh. I.14 (Nir. II. 27), of which the last eight (from *avyathayaḥ* to *aśvāḥ*) are used in plurals.

Since it moves and runs with speed (goes swiftly), it is called *aśva* (*aśnute' dhvānam*) For several other synonyms, see IV. 19.4. In *Unādi* (I.151), *aśva* stands for fire or *vahniḥ*. The Sun is also *aśva*.

अश्विनौ; *asvinau* (a pair of mares; any pair may be so called, as of man and woman; wife and husband; day and night; *prāna* and *apāna*; physician and surgeon.

In the Sāma-veda, we have:

अश्विनम्; *aśvinam* (1529; X. 156.3): full of horses; possessors of vital energy.

अश्विना, अश्विनौ: *aśvinā* and *aśvinau* (1734; II.92.16)

We have in 1726 (IV. 52.2) a reference to dawn, *Uṣā*, charming as *aśva* and an associate of *aśvin*-pair. And the same again, we have in 1727; IV. 52.3) Dawn and *aśvin*, we have again in 178; 1728; I.46.1.

For *gomatī* and *aśvāvatī* and *aśvan*, see 1732;; I. 92.14 and 1733; I.92.15.

Aśvinā = *aśvinau*.

In Nir. XII.6, i.e. in *Daivata* VI.1, *aśvinau* are the first among celestial or heavenly *devatās*. They are so called because as a pair, in this respect, we have two quotations:

1. वसातिषु एम चरथोऽसितौ पेट्वावित्र ।

केददमन्त्रिना युवममि देवा अगच्छतम् ॥ (untraced)

2. इमे ह वै धावा पृथिवी प्रत्यक्षमक्षिनाविमे हीदन् सर्वमाश्रुवातां । (Śatapatha Br. IV. 1.5.16) they denote as many things (in fact, all pairs are *aśvinau*. The pair of fluid (*rasa*) and light (*jyoti*) is such a one; heaven and earth is another; day and night, the Sun and Moon. The historians accept them as virtuous radiants, which appear after midnight.

अष्ट; *aṣṭa* (278; 862; VIII.70.5)

Aṣṭa = eight; Nir. II. 18; *vyāpti* K. = to pervade; to include.

आखण्डल; *akhaṇḍala* (726; VIII.17.12)

Nigh. II.19: *vadha* K. = to kill; to murder; to tear to pieces.

Nir. III. 10 - *khaṇḍam khaṇḍayataḥ*.

आजि; *āji* (68; VI. 24.6)

Ājau; Nigh. II. 17: *sathgrāma* N. = battle

आनवम्; *ānavam* ((89; VIII. 74.4)

Nigh. II.3, from *anu* or *anava* = *manuṣya* N. = man.

आप; *āpaḥ*; also अपाम; *apām* (27; 1532; VIII.44.16)

Nigh. I.3: *antarikṣa* N. = midspace. (may also be waters; always in feminine and plural. Also, *āpaḥ* = *vyūpakāḥ*; one that is omni present. *Āpaḥ* is *kaṣṭhā* or cardinal direction, or quarter (Nir. II. 15).

आयव; *āyavaḥ* (256; 1537; VIII. 3.7)

Nigh. II.3: *manuṣya* N. = man (Those men who pray and offer worship)

इडा; *idā* (63; *idāspade*)

Nigh. I.1 *pṛthivī* N. = earth; *idāspade* on the fire-altar constructed on the earth (*deva-yajani*).

इत्था; *utthā* (7; 705; VI. 16.16)

Nigh. III. 10: *satya* = truth: also *utthā*, in this way.

इन्दव , *indavaḥ* (197; 1660; VIII. 92.22)

Nigh. 12 udaka N. = water.

The word is used for Soma extracts in ordinary sense it represents the internal exhilarating feelings within human consciousness.

इरज्यन् , *irajyan* (1819; X. 140.4)

Nigh. II.21; *irajyati- aiśvarya K.*; karma or action leading to excellence.

इरज्यु ; *irajyu* - to prepare, to order, to arrange, to lead, to dispose, to be master of, to be busy in a sacrificial rite.

इष ; *iṣa* (173; VIII.93.28)

A pair of *iṣa* (food) and *ūrja* (fuel or energy); pair of food and vitality.

Nigh, II.7: both and separately are synonymous with food (anna N.)

ईक्षयन्ती. *īkṣhayanti* (175; X. 153.1)

Nigh. II. 14: gati K.; movement or action in general.

Receiving favour or encouragement from Indra (resplendent Lord) by offer of prayers and praises.

उक्थ्यम् , *ukthyam* (688; VIII. 66.2); also उक्थ्य, *ukthya* (814; VIII. 99.2)

Nigh. III.8: well-procured wealth; wealth earned by noble means: praśasta N.; reverence offered to Lord by Vedic verses or prayers.

उपमः *upama; upamāni* (814; VIII. 99.2)

Nigh. II.17: antika N. - close one; near one; similarly related simile.

उस्रियाः ; *usriyah* (852; 1.6.5)

Nigh. II.11: go N. = cow; to cows.

(*Usra* and *usriyā* both for cow.)

ऊर्क, ऊर्जम्, *ūrka; ūrjam* (173; VIII. 93.28)

In Nigh. 117, *iṣam* and *ūrka* both occur as synonyms for *anna* or food.

See also *ūrjaḥ* (food): 704; VI. 48.2

Also Nir. III 8; IX.27.43; XI. 29 (*ūrj*)

and *ūjayati*, III.8; *ūrjāhuti* IX.42.43;

Ūrjavyasya XI.49; *ūrjasvat* VIII. 22; *ūrjāhvānyau* IX. 42.43; also *urjāda*, similar to *annāda* (one who takes food); *ūrjaiti anna-nāma*. *Ūrjā* is called food because food provides energy. *Ūjayati*: Nir. III.8.

ऋभु ; *ṛbhuh*; also *ṛbhukṣaṇam* (199; VIII.93.17)

Ṛbhu (✓ *rabh*) means clever, skilful, inventive, prudent (said of Indra, Agni and Ādityas related to wealth and prosperity; also of an arrow-Atharva-veda I.2.3; an artist; one who works in iron; blacksmith; builder of carriages *Ṛbhu*, *Vāja* and *Vibhvan* are the three classes of builders. For *Ṛbhu*, see Nir. XI. 15;16; for *ṛbukṣā*, Nir. IX.3. *Ṛbhavaḥ* are so called, since they shine or glow extensively (*uru + bhā*); or they shine on the basis of eternal truth (*ṛta - bhā*); or they stay with virtuous actions (*ṛta + bhū*). (See I.110.4)

Ṛbhu, *Vibhvā* and *Vāja* were three sons of *Sudhanvā* of the family of *Āṅgiras*. In the Vedic usage, *rbhu* and *vāja*- these terms are found in plural, but not so with *vibhvā*. Rays of the Sun are also called *ṛbhavaḥ*. (Nir. XI.16).

एतश् ; *etaṣaḥ* (268; VIII. 70. 7)

Nigh. I. 14: *aśva* N. = horse.

ओजसे ; *ojase* (11; 1648; VIII. 75.10)

For activity, valour, virility or bravery.

Nigh, I.12: *ojaḥ* = *udaka* N. = water.

Nigh. II.9: *ojaḥ* = *bala* N. = strength.

कण्व ; *kaṇvāh* (157; 719; VIII.2.16)

Nigh. III. 15 = *medhāvi* N. = men of wisdom = an intellectual.

See Nir. VI. 6; VII.2 and also III.17; one born of *Kaṇva*; also *Kaṇva*'s son is known as *praskaṇva*. (I.45.3)

करसौ; *karasnau* (217; VIII.12.10)

Also लघुकरसम्, *sprakarasnam* one with extending or big arms.

Nigh. II.4: *bāhū* = two arms.

कवि; *kaviḥ* (42; VIII.60.5)

Nigh. III. 15 = *medhāvi* N. = intellectual = gifted with insight; also = a poet, sage or seer.

Nir. XII.13; *kavi* is *krantadarśanaḥ*; V.18.2: *Viśvā rūpāṇi prati muñcate kaviḥ*: The wise one puts on all forms (*kavi* = wise). *Kavi* is so called because his presence is desired (✓ *kam*), or the word is derived from the root *kav*, to praise. He generates bliss for bipeds and quadrupeds

कविच्छदा; *kavicchadā* (671; III.12.3)

Delighting in company of wise men; causing pleasure to wise.

कस्य; *kasya* (34; VIII.84.7)

Of whom? Of *ka*; of *Prajāpati*; of the one who is happiness - personified.

Kasmai = *ekasmai* = of that One alone.

कारुः; *kāruḥ* (plural: *kāravah*) (234; 809; VI. 46.1)

Nigh. III.16 = *stotā* N = singer; chanter of hymns = bard = one who praises.

Nir. VI.6 quotes from IX. 112.3: I am a bard; my father is a physician; my mother a stone-grinder (*Kāruḥ aham tata bhiṣag upalapraṣṇīṇī nana*)

Kāru = a bard; *tata* = father; or son

nana = mother or daughter.

कृत्वी, कृत्य; *Kṛtvī, kṛtvyah* (698; IX. 101.2)

Nigh. II.1: *karma* N.

Nir. XII.10 (X.17.2.) - Having made, *kṛtvī*, one of like appearance, they gave her to the Sun.

कृपा; *kṛpā* (83; VI. 2.6)

Nigh. III.14 arcati K. — to revere, to worship with the performance of due rite or ritual.

See Nir. VI.8 (Kṛpateḥ = Kṛp, II.12 (kṛpayan and kṛpāyamāṇaḥ, X. 98.7)

कृष्टिः ; *kṛṣṭi* (II; 1648; VIII.75.10)

Nigh. II.3. manuṣya = man, cultured man.

क्रतुः ; *kratuḥ, sukrato* (838; IX.48.3)

Nigh. II.1: karma N. = an action (selfless); sacrifice

Nigh. III.9: prajña N. = intellect,

(Śatakratuḥ = an epithet of Indra, since only his actions are cent per cent selfless (He alone is entitled to perform full hundred sacrifices).

क्षयन्तम् ; *kṣayantam* (1820; X.140.5)

Kṣayati Nigh. II.21: aiśvarya K. = am action leading to prosperity; to possess; to rule; to govern.

Nir. V.9: kṣayantam; VII. 100.5 = while prospering.

क्षितिः ; *kṣitiḥ* (154); suksitīnām = gentlemen

Nigh. II.3: manuṣya N. = man.

Nir. IV.24 (IV.38.5): krośanti ksitayo bhareṣu; people shout after him in battle - (IV.38.5)

क्षिपः ; *kṣipah* (1181; IX. 8.4)

Nigh. II.5: aṅguli N. = fingers

क्षुमन्तः ; *kṣumantaḥ* (153; 1084; I 30.13; also 686; VIII.88.2) - possessors of food.

Nigh. II.7: kṣu = anna N. = food.

खजकृतः ; *khaja-kṛta* (271; VIII.1.7) - the wager of battle; one engaged in battle.

Nigh. II.17: khaja = yuddha = saṅgrāma N.

गभस्तयोः ; *gabhastyoḥ* (973; IX. 20.6)

gabhasti : Nigh. II.4 = bāhu N. = arm.

गाथभि , *gāthabhiḥ* (49; VIII.71.14)

Nigh. I. 11: *gāthā* = *vāk* N. = speech.

गिरि , *giriḥ* (143; VIII.6.28) - *giriṇam*

Nigh. I.10 = *megha*. N. = cloud.

Giriṣṭhāḥ (1873; X. 180.2)

Nir. I.20: *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ*. Like a fierce animal, roaming everywhere, haunting the mountains. (I.154.2; X. 180.2)

Nir. I.20: *giriḥ* = *parvataḥ* = hill or mountain. (*giriḥ* is a hill or mountain since it is raised (*giriḥ: samudgīrṇe bhavati*)

गो , *goḥ* (225; 1805; VIII. 2.14; *nā + goḥ*)

Nigh. III.16: *stotṛ* N. = offerer of praises.

nagoḥ = one who refuses to praise

गौः , *gauḥ* = Nigh. I. 1; *pṛthivi* N. = earth

Nigh. II.11: *go* N. = cow.

घृतम् ; *ghṛtam* (1437; IX. 49.3)

Nigh. I.12: *udaka* N. = water.

Nir. VII.24; *ghṛta* = *udaka* (water), it may be derived from $\sqrt{ghṛ}$, to sprinkle.

घृणा. *ghṛṇā* (also हृणा *hṛṇā*) (925; IX.107.20)

Nigh. I.17: *ghṛṇiḥ* or *hṛṇiḥ* = *jvalataḥ* N = flame = effulgence.

चर्षणीनाम् ; *carṣaṇinām* (144; VIII.16.1)

Nigh. II. 3; *carṣaṇayaḥ* = *manuṣya* N = 'men

चर्षणीधृतिः ; *carṣaṇīdhṛtiḥ* (965; IX. 24.4)

Supported, maintained or helped by men of nobility.

जरत्सं , *jarante* (157,719; VIII.2.16) 026 *jarāmahe*

जरते *jarate* Nigh III.14: *arcana* K. = to worship = to pray

jarā means praise; it is derived from \sqrt{jr} , meaning to praise

जराबोध; *jarābodha* (15. 1663; I. 27. 10)

A term for fire - divine; one known through prayers. (Jarā means *old age* also - जृषयो-हानौ - to become aged.)

जरितृभ्य; *jaritr̥bhyah* (235; 811; VIII.48.1)

जरितृणाम्, *jaritr̥ṇām* (684; IV. 34.3) - of the praisers.

जरितु, *jarituh* (917; VII.94.2) - of the worshipper.

जामिभि; *jāmibhiḥ* (1283; IX. 28.4)

By fingers (ten); Nigh. II 5. jāmayaḥ.

See Nir. IV.20; a synonym of tautology; fool; one born in the same caste. (X.10.10) यत्रागमयः कृष्वन्नमि surely there will come those future ages when kinsmen will behave like strangers).

जिगति; *jigāti* (812; VIII.49.2)

Nigh. II.14: gati K. = movement action.; attack.

ज्मा; *jmā* (52; VIII.1.18)

Nigh. I.1; pṛthivi N. = earth.

तरणि; *taraniḥ* (238; 867; VII.32.20)

One who/which takes across.

Nigh. II.15: ksipra N. = speedy; quick

Nir. XI. 6; *tirate*, waxes; pravardhayate.

Nir. XI.16: taraniṭvena (with zeal); I.110.4.

Also Nir. V.26; VI. 12; XII.14.

Palate or talu is derived from √tr, to cross. (V.26).

Even the word *tura* (rich) = *yama* and is derived from √tr, to cross or from *tvar*, to hasten; Nir. XII.14 i.e. on account of hastening. Yama is called of quickgait.' (VIII. 41.2): *ādhras̥ cidyam* manyamāhas turaścīd *rājā* (Nir. XII.14). [आग्रश्च यन्मामस्तुर्धराज].

तवसः; *tavaśaḥ* (78; VII.6.1)

Nigh. II.9: bala N. = strength; strong; mighty.

Nir. V. (*tavas* = mighty)

तविषोमि , *taviṣibhiḥ* (686; VIII 88 2) - with strength; with might.

तुर्वशं युदम्; *turvaśam yadum* (1605; VIII.4.7)

Nigh. II.3: *turvaśaḥ* and *yadavaḥ*, both are *manuṣya* N. = men.

तुविजाता , *tuvijātā* (849, I 2.9) - born for many

तुविवांजा ; *tuvivājāḥ* (153; I084; I.30.13): one with good deal of strength.

Nigh. III.1 -- *bahu* N = many; several

तुविश्रवस्तम *tuvi-śravastamaḥ* (1558; III. 11 6)

Top one among people, possessing plenty of food

तोकाय; *tokāya* (831; IX. 62.2)

तोक्म्; *tokam*: Nigh. II.2: *apatya* N. = progeny; child, son. Usually, in Vedic verses, it occurs paired with *tanayam* (grandson) : i. e. who comes in succession to son. Nir. X.7 XII.6 for *tanayam*, and X 7; XII. 6 and XIV.20 for *tokam*.

तोशते; *tośate* (988; IX. 107.9)

Nigh. II.19 : *vadha* K = to torture; to kill; is broken; is powdered.

तोशते, नितोशसे; *tośase, nitośase* (1236; IX. 63.23)

Torturing to a great extent; causing non-recoverable destruction.

दक्षः *dakṣaḥ* (891; IX. 61.18)

Nigh. 11.9: *bala* N. = might, strength,

See *dakṣasya* 664; III. 62.17 also,

दंसम्; *dansam* (76; III 1.23); also *purudānsam*: of numerous types of *karama* or actions (activity).

दातये, *dātaye* (*havya-dātaya*); 704; VI.48.2); the carrier or conveyor of offerings.

दाशेम; *dāśema* we furnish or we give offerings; we convey offerings (704; VI. 48.2)

Nigh. III.5, दुवस्यति, *duvasyati*, to surrender; to serve.

Nigh. III.20: दाति, *dāti* or दाशति, *dāśati*: to offer

दिवे-दिवे; *dive-dive* (79; III.29.2)

Nigh. I.9: अहाह N. = day; day by day; every day.

दीधितौभिः; *dīdhitibhiḥ* (72; 1373; VII.1.1)

Nigh. II.6: anguli N. = fingers.

Nir. V.10: *dīdhitayaḥ* means fingers; they are employed in the performance of actions.

(See VII.1.1)

दुर्यम्; *duryam* (87; 1564; VIII.74.1)

Nigh. III.4: गृहा N. = house; abode; home.

See also दुरेणे; *durone* for house.

देवतातये; *devatataye* (249; 1587; VIII.3.5)

Nigh. III. 17; devatātā: yajña N. = sacrifice

Nir. XII.44: devatātau; yajña (VII.38.7)

द्युम्नम्; *dyumnam* (81; V.10.1)

Nigh. II. 10; dhana N. = wealth.

dyumnam means shining; since ornaments are shining they are also known by this term; they constitute precious wealth.

धियः, धीः; *dhiyaḥ; dhīḥ* (1462; III.62.10)

Nigh. II 1: karma N. = action; prayer = intellect = prajñā or buddhi (Nigh. III.9)

नक्षत्ते; *naksante* (201; VI. 45.28)

Nigh II 18; nakṣati: vyāpti N. = pervasive;

Nigh II.14: gati N. = motion; action.

See nakṣati, nakṣya; nakṣantu and the terms derived therefrom. Also as nakṣāmahe (1545; VIII.60. 10) - we get; we procure.

नपात् ; *napāt* (704; VI. 48.2)

Nigh. II.2: *apatya* N. = patronymic grand son; child.
Agni is regarded as the grandson of *ūrja*.

नमसा ; *namasā* (63)

With praise or prayer; with food and offerings.

नमस्ते ; *namaste* (11; 1648; VIII.75.10)

Namaḥ to you; salutation to you; reverence and respects to you.

Namaḥ; Nigh. II.7: *anna* N. = food.

Nigh. II.20; *vajra* N. = thunderbolt.

Namasyati; Nigh. III. 5 : *paricaraṇa* K. = to serve.

नमोवृद्धा ; *namovṛdhā* (664; III.62.17) - growing or enriched with food or praise and prayer (*stotra*).

नवन्त ; *navanta* (1472; IX. 88.2)

Nigh. II.14; *navatiḥ*: *gati* K. = to move; proceed (to battle and be killed)

नाम ; *nāma* (679; IX. 87.3)

Nigh. I.12: *udaka* N. = water. Also = name (*guhyam nāma* or secret name of cow)

नाहुषी ; *Nāhuṣī* (190: *nāhuṣīṣu*)

Pertaining to *nahuṣa*. Nigh. II.3: *manuṣya* N. = man.

नृम्णम् ; *nṛmṇam* (231)

Nigh. II.9: *bala* N. = strength; might.

पत्यसे ; *patyase* (84; VI.2.1)

Nigh. II.21 (*patyate*): *aiśvarya* K. = to flourish *patyate* (1393; VIII.1.26) = is capable of.

पन्दं-पन्यम् ; *panyam-panyam* (123; 1657; VIII.2.25)

Nigh. III.14: *arcatii* K. = to praise; to serve. to glorify; to admire.

Also: *panasyati*; *panāyate* and पणते, *paṇate*. See also Nir. IX.16 for *panāyata* (VI.75.6) (admire the greatness of the bridles; *abhiśūnām mahimānam panāyata*).

परवतः *parāvataḥ* (127; VI.45.1)

Nigh. III.26: *dūra* N. = far; at a distance.

Nir. II. 24; *pāram* means something afar and *avāram* means something near at hand.

परिणसि; *pariṇasi* (34; VIII.84.7)

Nigh. III. 1; *pariṇasā*: *bahu* N = many; several, indefinitely large.

पर्वतस्य; *parvatasya* (68; VI. 24.6)

Nigh. I.10; *parvataḥ*: *megha* N. = cloud.

See Nir. I.20; VI.5; VII.10; IX. 8;9; XI. 37.

Giriḥ is *parvata* (Nir. I. 20); mountain.

Indra is jointly praised with ten gods, of whom *parvata* is also one. They are: Agni, Soma, Varuṇa, Pūṣan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Viṣṇu and Vāyu. (VII.10)

Parvata = *megha* = cloud (Nir. X. 9). We have:

“O Indra, thou didst uncover the great cloud, emit the streams and smite down (the parvate = clouds) the giver of water - V.32.1. [*dānavam* = *dāna* - *karmāṇam*].

पविम्; *paviṃ* (1205; IX. 50.1)

Nigh. I. 16; *paviḥ* = *vāk* N. = speech

See Nir. XII. 30: *pavi* means *śalya* = a javelin because it tears the body open; *pavī-ram* means a pointed weapon, i.e. furnished with javelins; *pavī-ra-vān*, one who possesses this weapons i.e. Indra.

Indra stood at the head as we are told in a Vedic quotation: प्रतिपत्यौ पवीरवान् (X.60.3).

Its deity is speech, *Pāvīravī* and *Pāvīravī* is divine speech.

पस्त्यानाम्; *pastyānām* (63)

Nigh. III.4: *gṛha* N. = house; abode; home; any building. Any structure for performing yajña.

पुंसः ; *pumsaḥ* (78. VII. 6.1)

Nigh. II.9 = masculine virile strength = *bala* N. = a brave person.

पुरुभोजसम्, *purubhojasam* (686; VIII.88.2)

Puru, Nigh. III.1: *bahu* N. = plurality; several; many.

Purubhojasam = feeder of several or a large number of persons.

पुष्कयत् ; *puṣkarāt* (9; VI.16.13)

From *puṣkara* or lotus (*puṣkaram*, Nigh. I.3) = *antarikṣa* = midspace Atharvan procured fire by attrition (*Tvām agne puṣkarādadyatharvāniramanthata*).

प्रतनासु ; *prttanāsu* (80; X. 87.19)

Nigh. II.17: *prtanāḥ* and *prtanājyam*: *samgrāma* N. = battle; conflict.

प्सु ; *psu* (219; VIII.5.1) -

Nigh. III.7: *rūpa* N. = form; charm; beauty. *aruna-psu*: pink form (of Dawn).

पेशः ; *peśaḥ* (1470; I.6.3)

Nigh. III.7: *rūpa* N. = form; charm; features.

बृहस्पतिः ; *bṛhaspatiḥ* (1875; I. 89.6)

Nigh. V.4: *pada*. N. = Lord Supreme.

ब्रह्म ; *brahma* (257; VIII.89.3)

Verses or songs from the Sāma-veda.

Nigh. I.12: *udaka* N. = water.

Nigh. II.7: *anna* N. = food.

Nigh. II.10: *dhana* N. = wealth.

ब्रह्मणस्पतिः ; *brahmaṇaspati* (56; I.40.3)

Nigh. V.4: *pada* N. = lord of the Veda.

भन्दना ; *bhandanā* (1511; VIII.24.15)

bhandate; Nigh. III.14: arcati K. = to praise
= to worship.

Nir. V.2; to applaud; derived from the root *bhaṇḍ*, meaning to praise: The widely-loved bard (*kavi*) praises him with many names. (III. 8.4)

भारतेभ्यः; *bharatebhyaḥ* (907; V.11.1)

Nigh. III.18; *bhārataḥ* or *bharatāḥ*: ṛtvik N. = priest.

भरय; *bharāya* (748; VIII.13.3): for battle.

Bhare: Nigh. II.17: saṃgrāma N. = battle.

भोजनम्; *bhojanam* (754; VII.74.2)

Nigh. II.10: dhana N. = wealth; also food; enjoyment.

मक्षु; *makṣu* (686; VIII.88.2)

Nigh. II.15; also *maṭksu*: kṣipra N. = quick or speedy.

मघवा; *maghavā* (879; VIII.103.9)

Nigh. II.10: *megha*: dhana N. = wealth.

See Nir. I.7; VI. 1; 7: 19; 32; VII. 6; X.17; 27; XI.12.

Magham: dhanha N. = wealth; derived from root *manh*, meaning to give (Nir. I.7; II.11. 21: *dakṣiṇa maghoni*.

मज्जना; *majmana* (950; I.84.6)

Nigh. II.9: bala N. = strength.

मध्वा; *madhva* (220; 663; III.32.16)

Nigh. I.12: udaka N. = water

See Nir. VIII.6 and X.31 for madhvā.

“O Tanunapat, having anointed, the leading paths of the sacred rite with *madhu* or honey, be-sweet (X.110.2),..

May he commingle these speeches of ours with honey; i.e. with water (IV. 38.10)

Madhu is derived from the verb *dham* (to blow), with syllables reversed (*vīparīta* or *vyatyaya*).

मन्युम्; *manyum* (113; VIII.19.15)

Nigh. II.13: krodha N. = anger (*manyuḥ*).

मयः ; *mayah* (102; VIII.18.7)

Nigh. III.6: *sukha* N. = happiness

मरुतः ; *marutah* (207; VIII.89.3)

Nigh. III.18: *rtvik* N. = priest.

Nigh. I.2: *hiranya* N. = gold.

See Nir. I.5; III.15; IV. 8; V.5 and several other references *maryah* = *marut* = *manuṣya* = *martya-dharmā* (mortal); (III.47.1). Indra is accompanied with *maruts*; in Nature, they are cloud - bearing winds; they appear with thunder and lightning, and constitute Indra's army, of which they are the soldiers accomplished with shining dresses and glittering weapons.

महिषः ; *mahiṣah* (457; 1486; II.22.1)

Nigh. III.3: *mahat*; *mahiṣah*; and *māhinaḥ* are *mahat* N = great ones. Other words related to *mahat* are:

मह्यः ; *mahnā* (664; III. 62.17)

महिष्ठः ; *manhiṣṭhah* (691; IX.1.3)

महिष्ठम् ; *mahhiṣṭham* (713; 155; VIII.92.1)

महा-हस्ती ; *maha-hastī* (167; 728; VIII.81.1) (of big or liberal hands.)

महे ; *mahe* (733; VIII.45.24).

महिम्ने ; *mahimne* (777; IX.62.27).

महः स्तवान् ; *mahah stavānah* (810; VI. 46.2)

महोनां ; *mahonām* (355; VIII.63.1)

मही ; *mahi* (303; 751; VII.81.1)

Nigh. I.1: *pṛthivi* N. = earth.

Nigh. V.2; one of the *Āpris*, *tisro devīḥ*.

See Nir. VIII. 13. along with Bhārati and Sarasvatī.
Same as Ilā

मानुषे; *manuṣe* (2; 1474 VI.16.1)

Mānuṣe jane = among each and every born man; also, in the midst of mortal yajamāna or house-holder.

manuḥ; a pada N., Nigh. V.6.

manuṣyaḥ, men; rational men; Nigh. II 3; also medhāvi N. = man of wisdom.

माया; *māyā* (75; VI.58.1)

Nigh. III.9. prajñā = medhāvi N. = dexterity, deftness, skill, manual labour.

मित्र, *mitraḥ* (795; I.23.6). Nigh. V.4: pada N.; the Sun.

मित्रम्; *mitram* (793; I.23.4), also (847; I. 2.7)

Friend; measure. (cf. *metre*)

मित्रावरुणा; *mitra-varuṇā* (848; I. 2.8) names in pairs. See Nir. VII. 10 for other pairs.

Mitra and Varuṇa, two among the twelve Ādityas, -sons of Aditi, Mother Infinity: Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Aṁśa. (Nir. II.13)

For *mitra*, see Nir. II. 13; III. 5; VII. 10; 18; IX. 3; X. 21; 22; XII. 16.36.

Mi-tra is so called because he preserves (*trāyate*) from destruction (*pra-mi-ti*) or because he runs (*dravati*) measuring things together *√ni* or the word is derived from the causal of the verb *mid* (to be fat). See III. 59.1: Mitra leads men forth; Mitra supported earth and heaven. Ever watchful Mitra beheld the tribes. To Mitra, offer oblations of butter.

About Mitrāvaruṇa, we have a legend in Nir. V.13: *Apsarāḥ* is one pervading, pervasive; also one who possesses a beautiful person; the beauty is either acquired by her or given to her. On seeing her, the seminal fluid of Mitra and Varuṇa fell down.

मृध, *Mrdhaḥ* (134; 1070; VIII. 45.40)

Nigh. II 17; saṅgrāma N. = battle; conflict

मेघ ; *medhaḥ* (Nigh. III 17: yajña N. = sacrifice.

Also Nigh. III. 15: medhāvi N. = men of wisdom. Some of the related terms are:

medhākāram (984; X. 91.8)

medhasātaye (360; VIII.69.1)

medhasātā (802; VII.94.6)

medhasātau (1516; VIII.103.3)

priya-medhāsaḥ (362; VIII. 69.8)

यशस्, *yaśas* ((879; VIII.103.9) (*vīravat yaśaḥ*)

Nigh. II.7: anna N. = food

यहुः ; *yahuḥ* (99; I. 79.4)

Nigh. II.2: apatya N. = child; baby; son (sahasō yahu: O son of strength!)

यहम् ; *yahvam* (59; I.36.1)

Nigh. III.3: mahat N. = great.

यह्वीः ; *yahvīḥ* (870; IX.33.5)

Nigh. III.3: mahat N. = great.

यामि ; *yāmi* 18; VIII. 27.1)

Nigh. III.19: yācñā K. = to beg = to beseech = to implore.

येनिम् ; *yonim* (9921; IX. 25.2)

Nigh. III.4: gṛha N. = house; abode; place of residence (source; seat)

रयोणम् ; *rayiṇām* (101; IX.102.4)

Nigh. II.10: dhana N. = wealth; riches.

रधांसि ; *radhānsi* (41.1623; VI. 48.9)

Nigh. II.10: dhana N. = wealth.

रस्वा; *rāsvā* (43; VIII. 60.11) = *rāsva* + *a*

Nigh. III. 20 - र, *rā* = to give

(*dāna* K. = *rāti*; *rāsati*)

रेतसः; *retasaḥ* (20; VIII. 6.30)

Nigh. I.12: *udaka* N. = water. (fluid)

Indirectly, it may mean the Sun which brings rains.

रोदसी; *rodasi* (60; IV. 3.1)

Nigh. III. 30: *dyāvā-prthivī* N = pair of earth and heaven.

वानुय; *vagnurā* (806; IX.97.3)

Nigh. I.11: *vāk* N. = speech.

वनेषु; *vaneṣu* (46; VIII.60.15)

Nigh. I.12: *udaka* N. = water = also *retas* seminal (fluid).

वयांसि; *vayāḥsi* (77; X.46.1)

Nigh. II.7: *anna* N. = food.

वरिवोधतम्; *varivodhātamaḥ* (691; IX.1.3): giver of excellent wealth.

Nigh. II.10: *varivaḥ*: *dhāna* N. = wealth.

वरुध्ये; *varūthye* (255; VIII.101.5)

Nigh. III.4: *varūtham*: *gr̥ha* N. = house; home; building; within the *yajñasālā* or the structure of the *yajña*-building.

वस्तः; *vastaḥ* (14; I.1.7)

Usually the term occurs paired with *doṣā*, night); it stands for day.

वस्तोः; *vastoḥ* Nigh. I.9: *ahaḥ* N. = day; *doṣā*: Nigh. I.7: *rātri* N. = night.

वाघत ; *vāghataḥ* (9.VI.16.13)

Nigh. III.15; medhāvi N. = men of wisdom; intellectual.

वाजपतिः ; *vājapatiḥ* (30; IV.15.3)

A caretaker of food; the food; incharge.

Nigh. II.7: vājah: anna N. = food.

वाजे-वाजे ; *vāje-vāje* (163;743; I.30.7)

Nigh. II.17: vāje: saṁgrāma N. = battle.

विचर्षणे ; *vicarṣaṇe* (84; VI. 2.1)

Nigh. III. 11: vicarṣaṇiḥ and viśva-carṣaṇiḥ: paśyati K. = to see; to look upon.

विषा ; *vipā* (1261; IX.3.2)

Nigh. II.5: vipāḥ: aṅguli N. = finger.

vipraḥ (679; IX.87.3) Nigh. III.15: medhāvin. = wisemen.

विवासति ; *vivāsati* (264; VIII.97.4)

Nigh. III. 5: paricaraṇa K. = to serve.

Also, अविवासति *avivasati*: invites to his ceremonies.

वृत्र ; *vṛtraḥ* (257; VIII. 89.3)

Nigh. I. 10: megha. N. = cloud; coverer

Nir. II. 16; 17; 26: V. 2: VI. 20; IX. 25.

Tat ko vṛtaḥ; megha iti Nairuktāḥ. (II. 16). He slew vrtra and opened that outlet II. 17).

(इन्द्रोअस्मि) Indra, the wielder of the thunderbolt, dug our channels; he smote down Vṛtra, the enclosure of rivers (III. 33.6); also (अस्माद्दुः 1.61.12 (Nir. VI. 20).

वृत्रतुर्ये ; *vṛtratūrye* Nigh. II. 17: saṁgrāma N. = battle. vṛtram; also vṛtam; Nigh. II. 10 :dhana N. = wealth.

शसति , *samasti* (204; VIII 45.28) प्रशसिषम्, prasaṁsiṣam

Nigh. III.14: arcati K. = to worship; to show reverence; to praise.

सन्धि, *śagdhī* (274; 1321; VIII.61.13)

Nigh III.19: *yācñā* K = to beseech; to entreat, to implore.

सचीपते; *śacipate* (253; 1579; VIII.61.5)

Nigh I.11: *vāk* N = speech; III.9: *prajña* N = wisdom

Nigh. II.1: *saci*: *karma* N.; = active (to be).

Nir. I.11 (*śacīḥ*); XII.27 (*śacībhiḥ*) and V.11 (*śacivah*) = mighty one.

शतक्रतो; *satakrato* (173; VIII.93.28)

Accomplisher of hundreds of selfless actions; one whose actions are cent per cent selfless; an epithet of Indra.

kratu; Nigh. II.1: *karma* N. = action; achievement
Nigh. III.9: *prajña* N. = wisdom; intellect.

सम्; *śam* (653; IX.11.3)

Nigh. III.6: *sukha* N. = happiness; comfort. (*śam* = *kam*; Nigh. III.6)

संयो; *śam + yoh* (33; X.9.4)

(*śam*) or freedom from *yoh* from the evils yet to come (the awaited one).

सर्मणि; *śarmanī* (51; 1517; VIII.103.2)

Nigh. III.4: *gṛha* N. = house, abode; one's own place.

शर्यणवति; *śaryañāvati* (914; I.84.14)

A story narrated in the *Śatyānī Śākhā*; *śaryañāvati* - name of a lake, where the head of the *aśva* could be found out: *buddhi* or *prajña* is the head of the *aśva*.

शर्यः; *śaryah* - Nigh. II.5: *aṅguli* N. = finger.

Nigh. IV.2: *pada* N.

śaryabhiḥ; Nir. V.4; *saryan*; Nir. X.29.

शवस्; *śavas* (166; I.8.5)

Nigh. II.9: *bala* N. = N. = strength.

शूषस्य ; *śūṣasya* (87.1564; VIII. 74.1)

Nigh. III.6 *śuṣam*: *suskha* N. = pleasure; happiness.

श्रौष्टः ; *śrauṣaṭ* (461; I. 139.1)

By hearing the praise, please listen to my praise or *stuti*.

सत्रः ; *satra* (270; VII. 32.16)

Nigh. III.10: *satya* N. = truth

सपर्यताः ; *saparyatā* (63)

सपर्यति ; *saparyati* (142; VIII. 64.7)

Nigh. III.5: *paricaraṇa* K. = to serve; to adore; to help; to offer prayers.

सबाधः ; *sabadhah* (237; 687; VIII.66.1)

Nigh. III.18: *ṛtvik* N. = priest.

Also: *sabādha* *sa* + *bādha*; with obstacle

समुद्रमिव सिन्धवः ; *samudramiva sindhavaḥ* (197; 1660; VIII. 92.22)

समुद्रवाससम् ; *samudra-vāśasam* (18; VIII. 102.4)

samudra; Nigh. I.3: *antarikṣa* N. = midspace.; also sea. Staying in midspace (as lightning); or in sea as hot springs (*samudra-vasasam*).

सहस्रो (यहो) ; *sahasro (yaho)* (99; 1561; I.79.4)

Nigh. II.9: *sahaḥ*; *bala* N. = strength.

Nigh. III.2 (*yahu*); *apatya* N. = baby; child.

सिन्धवः ; *sindhavaḥ* (197; 1660; VIII. 92.22)

Nigh. I.13: *nadī* N. + river.

सुक्रतो ; *sukrato* (838; IX. 48.3)

Nigh. II.1: *kratuḥ*; *karma* N. = action; one with noble actions. *Sukrato*, O Soma, one of noble actions.

सुनीषः ; *sunīṭhaḥ* (206; VIII. 46.4)

Nigh. III.8: prasasya N. = excellence (one with charming eyes).

सुब्रह्म ; *subrahmā* (750; VII. 16.2)

Nigh. II.7: brahma: anna N. + food

सुप्ते ; *sumne* (939; IX. 108.4)

Nigh. III.3: sukha N. = happiness; pleasure.

सूरयः ; *surayah* (38; VII.16.7)

Nigh. III.16; sūri: stotr N. = one who recites poems of praises.

स्नीहितीषु ; *snīhītīṣu* (1380; I. 74.2) - violent; unlawful

Nigh. II.19: snehayati: vadha K. = to injure, to kill.

स्पृधः ; *spṛdhah* (211; VIII. 14.13)

Nigh. II. 17: saṁgrāma N. = battle; conflict.

सः ; *svaḥ* (1067; VII. 66.9)

Nigh. I. 12: udaka N. = water

Nigh. I. 4: sādharmaṇa N. = svarga; heaven.

स्वधयोः ; *svadhayoḥ* (1031; IX. 86.10)

Nigh. III.30: svadhā: pair of earth and heaven

Nigh. I.12: svadhā: udaka N. = water.

Nigh. II.7: anna N. = food

स्वराज्यम् ; *svarājyam* (1006; I.84.11)

one's own administration; one's own state.

स्वसरेषु ; *svasaresu* (236; 685; VIII. 88.1)

Nigh. III.4: svasārāṇi: grha N. = house; home.

स्वसारः ; *svasarah* (904; IX. 65.1)

Nigh. II.5: aṅguli N. = finger.

हः ; *harah* (95; X. 37.25)

Nigh. I. 17: jvalataḥ N. = flame shining and glowing one.

Nigh. II.13: krodha N. = anger.

Nigh. IV.I: pada N. = attracting one; depriving one (one that takes away).

हरयः; *harayah* (566; 694; IX. 106.1)

Of the green colour; attractive; *haraṇaśīla*.

हृिः; *hariḥ* (also *haribhiḥ*) (348; 1807; VIII. 34.1)
horses; horses of the name hariḥ.

हरितः *haritaḥ* (957; IX. 86.27)

diśo vai haritaḥ = quarters are haritaḥ.

Nigh. I.6: dik N. = quarters.

Nigh. I. 13: nadī N. = river.

Nigh. II.5: aṅguli N. = finger.

हरिश्चन्द्रः; *hariścaandraḥ* (1311; IX. 66.26)

hariḥ = the Sun; candra = moon

hariḥ = deliverance from pain; candraḥ = embodiment of happiness (*āhlāda*).

हरी; *hari* in team with Indra; Nigh. I.15; traditionally accepted certain attachments or teams (with ten gods):

God	Team
1. Indra	harī
2. Agni	rohitāḥ
3. Āditya	haritaḥ
4. Aśvinau	ṛṣabhau
5. Pūṣan	ajāḥ
6. Marutam	prṣatyāḥ
7. Uṣas	aruṇāḥ; gāvaḥ
8. Savitr	syāvaḥ
9. Bṛhaspati	viśvarūpa
10. Vāyu	niyutaḥ.

हर्यते; *haryataḥ* (228; X.105.1)

Nigh. II.6 *haryati*: *kānti* K. = beauty; glow; charm

हयो; *haryoḥ* (289; VIII. 32.4)

The verses of the Ṛk and chants of the Sāman; also a pair of horses.

हारियोजनम्; *hāriyojanam* (424; I.82.4) name of Soma.

हृणीथ; *hṛṇītha* (110; VIII.103. 12)

Nigh. II.12: *hṛṇiḥ*: *krodha* N. = anger.

Nigh. I.17: *hṛṇiḥ*: *jvalataḥ* N. = flame; glow.

हेतारम्; *hetāram* (1010; IX. 62.6)

To the impellers; to the impelling ones to quick movers.

हेत्या; *hetyā* (80; X. 87.19)

Nigh. II. 20: *hetiḥ*: *vajra* N. = thunderbolt; a fire-arm.